Dept. of Cit. & Immig.
APR 4 1961

p 3

Passover Issue — 2 Sections — 56 Pages

FRIDAY, MARCH 31, 1961
NISAN 14, 5721
CANDLE LIGHTING
IN TORONTO
Friday: 6:29

THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

LARGEST NET PAID CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA

Price - 10c | AUTHORIZED AS SECOND CLASS MAIL POST OFFICE DEPT., OTTAWA | THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO | TORONTO, ONT., FRIDAY, MARCH 31, 1961

M. J. NURENBERGER

HARRY GOLDEN

MEYER LEVIN

WILL COVER THE EICHMANN TRIAL FOR THE CANADIAN JEWISH NEWS

M. J. Nurenberger, editor of The Canadian Jewish News, leaves Monday, April the third, via K.L.M. for Jerusalem to report the opening of the Eichmann trial. As a former United States World War II Army Correspondent, who covered the Nuremberg Trials, our editor has been officially accredited by the Israeli government as trial reporter. Mr. Nurenberger will cable his analysis of the opening session and other important news directly from Jerusalem.

Will Visit Capitals

While in Europe and Israel Mr. Nurenberger will also gather material for our supplements on Jewish communities overseas and for our Special **Bar Mitzvah Issue of the State of Israel**, scheduled for the end of May.

The French supplement will appear on July 14th; others will follow.

The Canadian Jewish News will carry the most extensive coverage of this historic trial. HARRY GOLDEN, of ONLY IN AMERICA fame, is already in Israel and his columns will appear regularly in our newspaper.

Meyer Levin, renowned author of COMPASSION will also publish his Trial impressions in The Canadian Jewish News.

Best Coverage

Mr. Nurenberger's first travelogue will appear in the next issue of THE CANADIAN JEWISH NEWS.

He hope that our readers and friends will appreciate the efforts of our publishers in organizing the best possible coverage of the Eichmann Trial, second to none.

U. S. URGED TO ARM ISRAEL

Canadian Jewish Congress Ships Matzot To Cuba

MONTREAL, (CJN) — Jews in Cuba are assured of celebrating Passover in the traditional kosher way this year thanks, in no small measure, to the efforts of the Canadian Jewish Congress.

In previous years the 10,00. Jews of Cuba had obtained their supply of Matzoth and wine from the United States. This year, however, owing to strained political relations between the two countries and the current U. S. embargo on exports to Cuba, there was a danger that the community would be without Passover supplies.

Facing this crisis, the representative body of Cuban Jews issued an urgent appeal to the Joint Distribution Committee in New York and to the Canadian Jewish Congress to assist them by way of supplying Matzoth, wine and other Passover products. Canadian Jewish Congress, in close cooperation with Moses A. Leavitt, executive vice-chairman of JDC, readily agreed to assist their Cuban brethren in every way possible to obtain the supplies.

In making the necessary arrangements to ship the Matzoth to Cuba, many difficulties had to be overcome. A permit had to be obtained in Cuba for import of the products and also an export permit had to be procured from Ottawa. The greatest obstacle, however, was obtaining shipping space for the cargo. At one point, shipping by air seemed to be the only course open to ensure that the Cuban Jewish community would receive the supplies in time for Passover. This would have been a very costly method. The President and other leaders of the Jewish community of Havana, the city in which the majority of Cuban Jews reside, expressed, in the course of many telephone conversations with Congress, their extreme anxiety over the situation and indicated that they would be ready to sacrifice everything in order that Passover be observed in the traditional fashion.

Through persistent efforts space was finally obtained on a boat which left Saint John, N.B., on March 15 and which arrived in Havana on March 23. The cargo will be at its destination in time for the Jewish community of Cuba to distribute the Matzoth to all families.

"Canadian Jewish Congress has been asured by the shipping company that the cargo will arrive in time", according to a statement by Sigmund Unterberg, Congress Assistant Treasurer, who was instrumental in effecting arrangements. He further stated that "Congress is extremely pleased that it was able to assist the Jewish Community of Cuba to join with other Jews all over the world in celebrating the ancient Feast of Passover when the fundamental principles of liberty and dignity of man are stoutly upheld".

GOLDA MEIR STRESSES NEW CAIRO DANGER

NEW YORK, (CJN) — Senator Jacob K. Javits called on the United States government to help correct an "arms imbalance" confronting Israel because of the Soviet Union's "huge shipments of modern arms" to the United Arab Republic and Iraq.

Senator Javits said that if the United States failed to halt the arms race by international agreement, Israel should be aided with arms. "This arms race," he said, "is placing a crushing economic burden on all the Middle East nations while heightening tensions and threats of war."

APPEALS TO THE U. N.

In his text, Senator Javits emphasized the need for the United States to pursue an unrelenting and vigorous policy "to preserve the independence and integrity of the nations in the Middle East."

Senator Javits called for serious consideration by the United Nations of the gravity of "repeated Arab threats to wipe out Israel by boycott and war." He urged a conference of all Middle East and North African states.

He said Israel "has repeatedly expressed its willingness to disarm under conditions of mutual inspection and control, but as long as the Arabs threaten war and annihilation Israel has no choice but to keep her own forces up to strength in order to maintain the military balance of the region."

REFUGEES' RESOLUTION DEADLOCK ON ARAB

UNITED NATIONS, (JCNS) — The Arab Refugee problem before the U.N. General Assembly has become involved in a battle of nerves between the Americans and the British on one side and the Arabs on the other. The situation which has driven the matter into deadlock is due to the inability of the delegates to achieve agreement on a resolution.

The Americans consider this to mean that such a report should be presented either at the Assembly's next session in Autumn, or at the following one next year. The American delegate, seconded by the British, said therefore, that no new resolution was needed at this stage. The Arabs having refused to accept this point of view, the American delegate asked if they would accept last year's resolution. Again the Arabs refused, unless, they said, the resolution dealt with a revival of the Palestine Conciliation Commission.

The American and British delegates refused adamantly. The only other choice for the Arabs is to put a resolution of their own.

PERSIAN DEPUTIES VISIT ISRAEL

TEL AVIV, (JCNS) — Two Persian deputies, Dr. Alamouti and Dr. Moadel, have arrived in Israel for a short visit as the guests of the Israel Foreign Ministry.

Their arrival coincides with renewed pressure on Persia from the Arab countries who would like the Shah to break off relations with Israel. So far the Persian Government has resisted such pressure.

ISRAEL MATZOT FOR MOSCOW

JERUSALEM, (JCNS) — The Chief Rabbinate of Israel is shipping a quantity of Matzot to the Chief Rabbi of Moscow, it was announced here.

The Matzot will be distributed to those communities in the Soviet Union which are not baking their own.

No details were given of the transaction.

BLUMEL ON RUSSIA

"ONLY TRAM & BUS ANTISEMITISM"

PARIS, (JCNS) — There was no anti-Jewish feeling in Russia except what one may decribe as "tram and bus antisemitism." This was the view expressed by M. André Blumel, the Socialist lawyer and former President of the French Zionist Federation, at a lecture on the Present position of Jews in Russia.

M. Blumel, who recently visited Russia and has now come to consider himself an expert on Soviet-Jewish affairs, argued that there was a need for a Soviet Yiddish paper, perhaps even a weekly Yiddish paper. But this was not an easy matter.

There were, he said, other minorities also in the Soviet Union who did not have their own territory and if any privileges were given to Jews it might create ill-feeling and resentment among them.

As regards antisemitism, M. Blumel maintained that he could not discover any general anti-Jewish sentiment but there were occasions, for instance during journeys in Moscow trams and busses, when something in the nature of antisemitic rows occurred. Similary, he heard such quarrels took place between Jews and non-Jews sharing communal kitchens or flats. For this, no one could blame the Soviet Government which, he maintained, was "absolutely free fro many antisemitism."

ISRAELI PROTEST TO RUSSIA

JERUSALEM, (JCNS) — The Foreign Ministry has instructed the Israel Embassy in Moscow to protest to the Russian Foreign Ministry about the publication in the Russian Labour journal "Trud" of allegations against Mr. Yaacov Kelman, a member of the Embassy staff.

The article charged Mr. Kelman with anti-Soviet activities. The Israeli Foreign Ministry has categorically denied these allegations and objected to the strong language in which they were written.

Last July "Trud" accused Mr. Kelman of handing out "slanderous copies" of the Russian language paper "Israel Herald" (published in Tel Aviv) on a train between Moscow and Kishinev. The paper reported that he did this until "indignant passengers called train police, who forced Kelman, despite protests to identify himself."

Mr. Kelman was at the time employed as an archivest in the Embassy. The Israel Foreign Ministry asked the Embassy to make inquiries and submit full particulars of the accusations.

ELECTIONS TO BE HELD ON AUGUST 15

TEL AVIV, (JCNS) — Mapai and the National Religious Party decided to propose August 15 as the election date. Accordingly all the other Parties agreed to this date which will be officially approved.

Meanwhile, all parties are organising their election headquarters and preparing for national conventions.

NASSER'S STRUGGLE NOT ABANDONED

JERUSALEM, (JCNS) — In general, the machinations of the United Arab Republic to attain its ends in Iraq, Jordan, Lebanon and the other Arab States have been hated and set at naught, but Nasser has not in the slightest abandoned his intention to assert his hegemony over the entire area. This was stressed by Mrs. Golda Meir to the Knesset.

The war of invective betwen the U.A.R. and a number of Arab countries has not ended, she said, the U.A.R. has multiplied his threats against Turkey in connection with Hatay and diplomatic relations between the U.A.R. and Iran have been severed.

If, therefore, there has been a relative "truce" in Nasser's subversive activities in the Middle East, it was the result of the setbacks experienced by Cairo in its attempts at domination, and its efforts to appear as the mouthpiece of Arab nationalism.

SILENCE OF GREAT POWERS

In her survey of world affairs, Mrs. Meir contrasted the silence of the Great Powers at the United Nation General Assembly — when Nasser proposed to return to the conditions prevailing "before the error" of 1947 — with the attitude of the small and "conscientious" nations in Asia, Africa and Latin America, which called upon the Arab States to face the reality of the situation in the Middle East.

Mrs. Meir described the election of the U.A.R. to the Security Council as the "most flagrant way in which the Great Powers resigned themselves to contraventions of the law". She maintained that Israel's annihilation continued to be the specific aim of Arab policy. "This Arab purpose", she added, "is likely to turn into operative briefing the moment the aggressor imagines he is capable of realising it.

(Continued on page 8)

JUSTICE WARREN APPEALS FOR MORE EDUCATION AT YESHIVA UNIVERSITY

NEW YORK, (CJN) — United States Chief Justice Earl Warren stated here, Sunday, that the United States had to achieve "new high levels of excellence" in every field of human endeavor to win the competition for the minds of the world's uncommitted peoples.

He expressed his views at the Yeshiva University, where he received an honorary Doctor of Laws degree at an academic convocation. The presentation was made by Dr. Samuel Belkin, president of Yeshiva.

In calling attention to the repeated assertion that the United States "is on trial before the world," the Chief Justice said:

"It is at least accurate to say that masses of men yet uncommitted are in the process of making a choice among systems of social organization, and that in every quarter of the world our system is being compared in philosophy and in performance with others which are antagonistic to it."

CORNERSTONE FOR $3.000.000 BUILDING

Later Justice Warren, Dr. Belkin and scholars participated in a symbolic cornerstone ceremony for the university's $3,000,000, six-story classroom-administration building at the southwest corner of Amsterdam Avenue and 185th Street. It is now under construction.

In his address, Mr. Warren warned that this nation was confronted daily "with shocking evidence of departures from our moral and spiritual standards so extensive and in such responsible quarters as to undermine the respect in which we are held throughout the world."

He called attention to the importance of engineers, scientists, sociologists and economists, but added:

"I wonder if it is not of far greater importance that we produce minds and hearts dedicated to the achievement of excellence — excellence in the natural and social sciences and in the realm of the spirit".

Such broad education, he said, is needed if America is to stand before the world 'as a good nation as well as a great one."

He lauded colleges and universities of religious origin, saying these constituted "the heart of our system of higher education . . . the leaven in the loaf of our intellectual bread."

He said that if "excellence becomes our preoccupation we can well afford to be optimistic about the outcome of any competition for the minds of men, for eventually the world will surely honor excellence wherever it appears." In concluding, the Chief Justice said:

BUILD NEW CAMPUS

"We will measure up to the responsibilities that history has imposed upon us only if we chart a course which makes freedom a living thing for every citizen of our land, and which gives to other nations of the world an abiding conviction of our devotion to peace with honor to all."

The citation accompanying the honorary degree acclaimed Justice Warren as a "distinguished statesman and gifted administrator". In accepting the degree and academic hood, Justice Warren said he was "sure that much that has been said of me has been directed not toward me as much as it has toward the institution of which I am a part".

Yeshiva University's new building is the first unit in a ten-year $30,000,000 dual-campus physical development program. A new dormitory and a gymnasium - recreation center are to be built at the main center. A new midtown campus also is to be built as part of the Riverside Amsterdam Slum Clearance Project at West Eighty-third Street and Amsterdam Avenue.

Others who took part in convocation were Senator Jacob K. Javits, and Max J. Etra, chairman of the University's board of trustees, who presided.

CANADIAN JEW TO VISIT CUBA

MONTREAL, (JCNS) — The Cuban Jewish Community has asked the Canadian Jewish Congress to send a representative there to discuss community organisation problems. The invitation was accepted and the Congress has chosen Mr. Joseph Kage as its representative.

Mr. Kage is presently the National Executive Director of the Jewish Immigrant Aid Society of Canada, and has had wide experience in Jewish communal welfare and educational work in Canada.

ELECTED TO SOVIET COUNCIL

LONDON, (JCNS) — Solomon Lerman, chief architect of the Frunze district of Moscow, and five other Russian Jews elected to the Frunze Municipal Conucil. A number of other Jews have also won seats as deputies in different local authorities at the election held at beginning of March.

Another leading member of the group of five is the attorney Yefim Levin, who was recently awarded a high order for his services to the Soviet Union.

YESHIVA UNIVERSITY PRESIDENT

Dr. Samuel Belkin

Commentary · By M. J. Nurenberger

EXODUS: LEGEND AND FACTS

It is remarkable how words change their meaning and become clichés — in their perverted form. What is the message of EXODUS? It is the Passover story known to everyone of us: the march out of Egypt, out of slavery towards the land of promise and fulfillment. This is EXODUS in its full glory as we read about it in the Bible and in the Haggadah. EXODUS means the full, integral liberation of a people on the road towards its destiny.

• • •

Now we read about EXODUS FROM EUROPE in connection with a best seller novel and a film which probably will also be a hit. But is this book, this movie THE story of EXODUS? Is it the epic of a people redeemed or, quite the contrary, the tragedy of a tribe harrassed, oppressed and decimated?

Is it correct to say that there was EXODUS from EUROPE?

• • •

No, there was no EXODUS from Hitler's fortress. There was neither redemption nor redeemer; no heavenly compassion and no human guidance towards the Land of Promise.

There was no liberation and no rescue. There was Maidanek, Auschwitz, Buchenwald and all other humanly devised hells on earth. The people in the crematoria ceased believing in a redeemer. Instead they began to accept the existence of devils in human form.

• • •

Sometimes I feel that it is sacrilegeous to speak of EXODUS in relation to the events between 1939 and 1945.

The Jews in Europe appealed for evacuation. They BEGGED to be taken out from the slavery, torture and pain of the Nazi inferno. But the world remained deaf to their pleas. It was as in Dante's immortal words:

"Io non mori, e non remasi vivo."
(I did not die, yet nothing of life remained.)

• • •

Passover does not remind us only of the liberation from Egypt. When we speak of an EXODUS from the Egypt of Hitler, we should remember that only a few escaped. There was no miracle of the Red Sea. There was tragedy and annihilation. This tragedy was demonstrated by the Jews in Warsaw on the eve of Pesach, 1943, when the few rose against the many. But the few were conquered, not the many.

• • •

However there WAS an EXODUS from Europe during the Hitler era. Unfortunately is was in the realm of spirit only. It was, paraphrasing the famous saying of the Talmud, "the skins were burned but the letters on the parchment escaped". From the ashes of Warsaw that Erev Pesach, the Spirit of Revolt was born. THIS Spirit is the legacy transmitted to us: never to be slaves again.

• • •

THIS is the message of EXODUS for our times, for this Seder night.

TORONTO JEWISH LEADERS NAMED FOR KEY POSITIONS IN NEW YORK

The appointments of Arthur Gelber and D. Lou Harris to the Committee on Israel were announced this week by Irving Kane, President of the Council of Jewish Federation and Welfare Funds. This Committee serves as the liaison between the Canadian and American Jewish communities and the agencies in Israel which carry on the health and welfare programs they support. The main responsibilities of the Committee are to facilitate the exchange of information between Canada and America and the Israel leaders, and to ensure most effective utilization of Canadian and American philanthropic funds in Israel.

Two further important Toronto appointments were announced, those of Dr. Irwin Lightman and H. Wayne Tanenbaum to the National Committee of Leadership Development. This committee is responsible for stimulating local effort to recruit and train new leaders for Jewish communal affairs. Gaps in leadership ranks in recent years made this a top priority CJFWF project.

D. Lou Harris

Arthur Gelber

Dr. Irwin Lightman

H. Wayne Tanenbaum

CJN INTERVIEWS IZVESTIA EDITOR

By JOEL CANG

KHRUSCHEV'S SON-IN-LAW DISCUSSES JEWISH ISSUES

LONDON, (JCNFS) — Russian leaders generally have displayed great reluctance to discuss Jewish affairs during their visits to foreign countries. Even Mr Khruschev, the Soviet Premier, who previously made occasional references to this subject, refused to receive a Jewish delegation which sought a meeting with him during his recent visit to the United States.

I was, therefore, pleasantly surprised to find his son-in-law, Mr. Alexei Adjubei, adopt quite a different attitude. Far from being reluctant to discuss the subject, he was most willing to express his view, not only on the positions of the Jews in Russia but also eager to reply to questions on the teachings of Yiddish in the Soviet Union.

Mr. Adjubei came to Britain, together with nine other high calibre Soviet personalities, as as the guest of the U.S.S.R.-Great Britain Society. During the week's visit and tour of Britain the Russian visitors spent a week-end at Wiston House, in Sussex. Here, under the chairmanship of Sir William Hayter, a former British Ambassador to Moscow, the question of cultural and economic aspects of co-existence was widely discussed in a full plenary session.

Among some twenty leading British personalities, who included Professor P.M.S. Blackett, Sir Fitzroy Maclean, M.P. Mr. Cristopher Mayhew, M.P., were also several prominent Jews. There was Sir Isaiah Berlin, Professor of Social and Political Philosophy, and Professor Max Beloff, Gladstone Professor of Government and Public Administration, both of Oxford University, and Mr. Alec Nove, Reader in Russian Social and Economic Studies at London University.

As far as the plenary meeting went, no one apparently felt it propitious to discuss such a delicate matter as the treatment of the Jewish minority. It was, therefore, only proper that on my meeting with such a leading figure as Mr. Adjubei, who, apart from being the Soviet Premier's son-in-law, is also the Editor-in-Chief of "Izvestia", the official organ of the Russian Government I should ask him a direct question about the position of Jews in Russia.

The opportunity came at a meeting at St. Ermine's Hotel, Westminster, where the Russian delegation was staying, shortly before they left London for home. Mr. Adjubei was ready with an answer. The Jews in Russia, he declared, enjoy "full equality with others." Their position has changed much from what is was "in the olden days." They are "members of Soviet society" and they have "a right to speak and learn their language as have other minorities."

When I contradicted him, quoting reports published in reliable organs of the foreign Press, Mr. Adjubei maintained that "these reports" come from sources "unfriendly to the Soviet Union." Altogether he maintained there is still much prejudice to Russia in the West and "little understanding" of the policy of co-existence, still less sympathy for it.

I mentioned the news, earlier confirmed by another Russian delegate, namely Mr. Surkov, of the prospective Yiddish journal to be published in Moscow, and asked why it took a long time for the Soviet authorities to lift the ban on Yiddish. Mr. Adjubei denied that there was a ban. He, too, knew of the forthcoming Yiddish journal. He welcomed it, he said. It was a step in the right direction.

Every nation, he emphasised, has the right, and should have the possibility of expressing itself, whether at home or outside, in the language it wishes. But he doubted whether "there will be many Jews who would wish in Russia today to read Yiddish". "I have with me", he said, "a number of Jews on the editorial staff. Two of them occupy prominent positions. I am far from certain whether any one of these would still understand Yiddish and still less whether they would wish their children to learn it."

What about the half a million Jews who, in the last Russian census declared Yiddish to be their mother tongue? Mr. Adjubei said that he was not aware of this fact. But he was ready to take my word for it. If so, he said, then of course, they have a right to have a journal of their own.

Like other Russians visiting abroad Mr. Adjubei was, of course, trying to put across the official party line. But I had the impression that if what he said was sincere he, like some of the other members of the younger Russian generation are no longer really conversant with the true facts concerning Jews in Russia today.

Harry Zifkin

TORONTO TO CELEBRATE ISRAEL'S BAR MITZVAH

Mr. Harry Zifkin, Chairman of the Ad Hoc Committee of the United Zionist Council has announced that the Toronto Jewish Community will be celebrating the 13th Anniversary of the establishment of the State of Israel with a mass rally to be held on Thursday, April 20th at 8.00 p.m. in Massey Hall, Toronto.

The programme for the evening promises to live up to this symbolic occasion. Among the highlights will be the personal appearance of the skipper of the original ship EXODUS, while the Aviv Theatre of Song and Dance makes it debut in Canada with a programme of Israeli and Jewish folk dances.

A presentation will be made on this evening to all Bar and Bat Mitzvahs of Toronto whose Bar Mitzvahs fall on the first Sabbath following the 20 April, as well as those Bar Mitzvahs coincide with the date of the Declaration of Independence of Israel.

In a more serious mood there will be a parade of members of Machal who participated in the War of Liberation and played their part in the creation of the State. A plaque commemorating those of their comrades who fell will be presented to the new Israeli Consul to Toronto who will be introduced to the community on this occasion.

It is fitting that this occasion marks the revival of the United Zionist Council under whose auspices the celebration is being held. All the parties and groups of the Zionist Movement in Toronto are combining to make the evening a memorable anniversary of a memorable milestone in the history of the Jewish State.

NAHUM GOLDMANN LIKELY TO SETTLE IN ISRAEL

JERUSALEM, (JCNS) — Dr. Nahum Goldmann will decide at the end of April whether to settle in Israel, assume Israeli nationality and take a leading part in the new Liberal Party. This was stated yesterday at a Press conference here. He said there was not a hint about his intentions: the truth is that he will decide later because the effect on his positions as president of the World Jewish Congress and the Jewish Agency must first be considered.

He had come to Israel now, he said, in order to negotiate the composition of the new Executive of the Jewish Agency in time before the meeting of the Actions Committee due to be held on April 26 in Tel Aviv.

He attacked those Jewish organizations which had accused Soviet Russia of antisemitism and said that the problem was not about Russian Jewry. The real problem was that the Soviet authorities were refusing to allow the Jews to lead a Jewish life. But he saw hopes that the situation would shortly improve.

He then announced that on April 9 a conference will be held between German and Austrian ministers in an attempt to reach agreement on their respective share in the payment of reparations to Austrian Jews. It is estimated that about 30,000 Austrian Jews are eligible for such payment.

Negotiations for reparations to Jews who left the Soviet Bloc after 1953 were also progressing, he said. An attempt was being made for the Federal German Government to find a legal way of making payments to these 25,000 Jews, most of whom now live in Israel.

MORE NEWS ON HEALTH AND MARGARINE

Cholesterol, which has been closely related to cardiac disease is considered to be controllable by the consumption of a percentage of poly-unsaturated fats in the diet. Butter provides very little of this essential dietary requirement, but certain margarines provide 4 to 5 times as much, and this gives valuable cholesterol control.

Good Luck Margarine, not mentioned in our article last week, contains the highest possible degree of unsaturation and is considered second to none in offering cholesterol control.

Much has been said of corn oils, but equal if not superior results are obtained with soyabean, cottonseed, sunflower and other highly unsaturated and poly unsaturated vegetable oils. Corn oil offers no superiority in this regard.

The makers of Good Luck guarantee that it is manufactured from 100% pure, highly unsaturated vegetable oils and it sells at a slight premium price.

HUMAN RELATIONS

'Unfair' Punishment

DR. ROSE N. FRANZBLAU

QUESTION: I am 13. I live in a wonderful home and my parents treat me with the best possible care. I have everything I could possibly want (within reason). At school I am fairly popular and my grades are good.

My problem seems to be that my parents don't believe me. My mother and father both work and I have to come straight home from school, unless I call from where I am. I usually do, but sometimes (not purposely), I forget. I know that it is my responsibility, since both my parents work, but this does not happen often.

When my mother asks me why I do something, I tell her the truth. Yesterday the following happened: I called my mother from my girl friend's to say I was delayed and would be home at 6. She was very annoyed. I left my friend's house in plenty of time, but I missed the bus and arrived home at 10 past 6. My mother was doubly furious, and is punishing me. I told her the truth about why I was late, but she wouldn't believe me.

The worst part is that when my father called from his office, my mother told him what had happened. As usual, he immediately sided with her without a "fair trial" to me. This always happens and I am upset. It seems that whatever I do is just wrong with them.

ANSWER: The problem you describe is actually a very common one.

Much of the conflict going on within youngsters at this age comes from wanting all the privileges of being grown up, but few of the responsibilities that go with it. Because of this, they sometimes vacillate between acting like adults, and then, without warning, reverting back to childish behavior.

But as the child see-saws back and forth, the parents, who get no notice ahead of time of these rapid-fire changes, call a halt and punish the youngster either by depriving her of certain privileges or by laying down rules and limits within which she must operate.

Your parents' over-conscientiousness may be due to the fact that they are both away from home all day, and thus feel that they have a lot to make up for while they are at home at night.

* * * *

Realizing that you must now be given more and more freedom, they are more concerned than ever about their supervision of you. When they are kept informed, they feel that matters are well.

To fulfill their responsibilities as parents, they have tightened the reins and instituted this procedure or accurate and detailed reporting. You feel this strictness is undeserved punishment. You retaliate not by lying, but by forgetting. However, this is a poor way of handling the situation, since you get punished. Angering them is a way of punishing them, it is true, but in the end, you are the one who pays most for the pleasure you get from annoying them.

In some ways, adolescents need their parents at home more than little children do. You probably resent the fact that your parents' work-dayl patterns have given you more responsibilities than most girls your age have to carry. Maybe the truth, which is most painful and which you cannot easily communicate, is that you feel different because your mother isn't at home, like the mothers of friends. That may be what makes you late coming home, because she is not always home before you get there.

* * * *

If you could communicate to your mother some of your resentments and your feeling that some of the impositions made upon you are unjustified, then you would see that the heavens don't fall and the family doesn't fall apart just because these things are discussed. Then you may cease to forget little things about your daily responsibilities. And your parents, remembering that changes are necessary because of your growth toward maturity, may make the necessary exceptions and allowances. Then the relationship between you and your parents will grow into an even more loving and mutually respectful one.

MONEY SQUABBLES

QUESTION: I am one of four children, all married. Our parents, 64 and 61, have operated a small store for the 35 years of their marriage. It has been a hand-to-mouth existence, with both of them working long hours.

My father never had a savings account or provided in any way for their old age. Yet, he is extremely charitable with certain of his pet organizations. He donates money which he can ill afford, and then complains that he cannot pay his bills. When Mom protests about these donations, he belittles her. Dad took his life insurance policy upon which he has borrowed all his life, and which Mother always tried to repay — cashed it in bought a long term bond in conjunction with his favorite organization.

For Mother, this was the last straw. She went to a lawyer and started filing separation papers.

For the past eight years, Dad has a heart condition. He cannot carry his load alone. But can we in fairness persuade Mother to return?

She always took it for our sake. But now she has an obligation only to herself.

ANSWER: Despite the fighting over the years, you can be pretty sure that your parents are deeply devoted to each other.

They have stood a much more rugged test of their feelings for each other than most married couples. They not only lived together and created a family, but they worked together.

Your father undoubtedly felt gratitude for the help he got. He liked his wife's companionship. At the same time, he felt inferior as a man. She, a woman, bore and reared children, ran a home, and had enough time and energy left over to help her husband in his work.

* * * *

Your mother, on the other hand, while complaining of her burdens, still loved being needed.

It gave her a terrific sense of power.

His philanthropic gifts were probably made when he felt he was being undercut and belittled as the business man and the head of the household. In giving to causes, he made himself more acceptable to himself.

Your father has probably feared that just because the suggestion was his, it was enough to have it rejected. Therefore, lest his wishes be rejected, he acts first and tells afterwards.

Understandably, your mother feels that she should be the first recipient of any extras that can be spent. But if she did not take over as she does now, your father would not be pushed to these extremes to get even with her. While fighting to act like his concept of a boss, he behaves like a child. By throwing tantrums, he throws his weight around. But his wife, who incites him to such anger, seems to want the expulsion she finally gets. Then she punishes him.

Despite the very poor business, your mother somehow managed to acquire some savings.

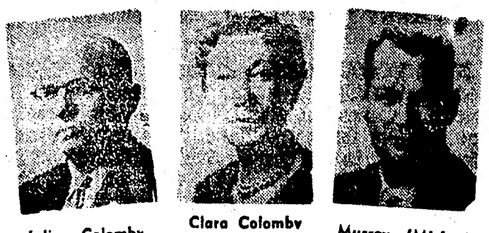
Perhaps because your mother took the money without your father's knowledge, he retaliated by giving without her permission.

To be separated from each other would probably make each of them an unhappy and lonesome person. The person who needs the care is your father, and even if your mother were to live alone, your father would still be a responsibility for one of you. Although you now tend to sympathize more with your mother, in time you would look upon her as the deserter, instead of looking upon your father as the expeller.

* * * *

Your dad should not use his heart condition to intimidate the whole family. If you talk to him firmly, though lovingly, he will not feel that his lif is waning, and that he must begin to build his own memorial. The four married children could make a real contribution by sending them off together on a vacation as a gift. Away from tensions they might see each other again as the loving couple they once were.

Despite their fighting, they will live longer when together. Let your father begin courting your mother again, and the matter will never be brought to court.



Julius Colomby — Clara Colomby — Murray (Mickey) Colomby

AMERICAN SOCIETY OF TRAVEL AGENTS

CLARA COLOMBY TRAVEL SERVICE

AUTHORIZED AGENTS FOR

AIRLINES • STEAMSHIP • BUS

TORONTO'S LEADING AGENTS FOR

• GROSSINGER'S • CONCORD

• NEVELE

And MIAMI

We Specialize in VACATION PLANNING of every description all over the world.

EXPERTS FOR

HONEYMOON ARRANGEMENTS

Tours • Cruises • Hotels • Motels

SPECIAL DISCOUNT FOR GROUPS
TICKETS DELIVERY
FOR BUSINESS OR PLEASURE

WE OFFER THE BEST & FASTEST SERVICE

888 EGLINTON W. TEL. RU. 7-4918

After Hours RU. 2-9881
Open Evenings Saturday All Day

STRICTLY KOSHER MEALS

FLYING FOR BUSINESS OR PLEASURE?
ENJOY A DELICIOUS STRICTLY KOSHER MEAL
ON REQUEST WITH YOUR TRAVEL AGENT

KOL - TOOV 3023 Bathurst St. RU. 7-5231

TORONTO YOUNG JUDAEA

is pleased to announce the founding
of a
SUMMER PROGRAMME HOME CAMP

This is an opportunity to give your child all the advantages of a rich Jewish Cultural prigramme carried out in a setting which includes all the finest facilities of regular Day Camping

Applications & information are now Available at:
THE ZIONIST ORGANIZATION OF CANADA,
651 Spadina Ave., WA. 2-2153

RESORTS IN ONTARIO

FOR A PERFECT VACATION

NEW Gateway Hotel
GRAVENHURST, MUSKOKA

YOUR VACATION DE LUXE

AT MODEST RATES

At The Most Modern, Distinctive Hotel
RENDEZVOUS OF THE ELITE
HEAVENLY for FAMILIES

- Broadway Stars For Your Entertainment
- Nightly Orchestra, Movies, Tennis, Badminton
- Scenic Nine-hole Golf Course
- Finest White Sandy Beach
- Over 100 Spacious Modern Rooms
- Several Private and Semi-private Suites
- Overlooking one of Lake Muskoka's beautiful bays

Introducing this season:
CAMP AVIV
Supervised Children's Camp for boys and girls age 6 - 16
Special Hotel Rates For Parents of Campers

Renowned Dietary Cuisine
under the strict supervision of the Kashrut Division of Canadian Jewish Congress

Management: J. GREENBERG of Famed Greenberg Caterers
Toronto Tel: LE. 6-4710

Planning a Trip?

Over 35 Years of Dependable Service
LET DOMINION TAKE THE TROUBLE OUT OF TRAVEL

ISRAEL • EUROPE • CRUISES • MIAMI • HOTELS • AIR • STEAMSHIPS • CAR HIRE

CALL
Murray Heifetz
OR
Allan Webber
Travel Consultants

DOMINION TRAVEL OFFICE

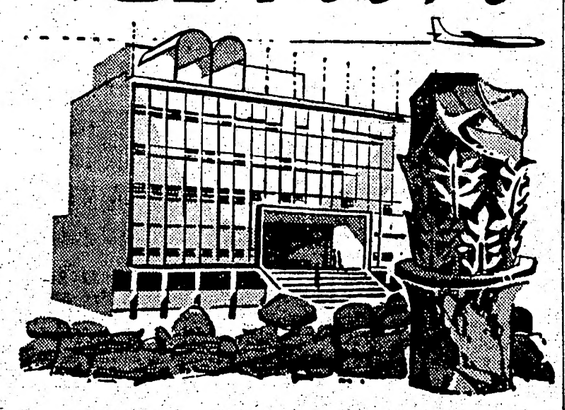
55 WELLINGTON ST. W. EM. 4-7331
Est. 1925 Affiliated Offices All Over The World

go the relaxing way to Europe...

AIR FRANCE

see Paris at no extra fare on your way to

TEL AVIV



$847.80 RETURN FROM MONTREAL

JET ECONOMY FARE

You're relaxed and rested as never before when you take the Air France "easy-chair" route — world's most friendly service on the world's largest airline! Smooth, vibration-free comfort all the way. Just 6½ hours non-stop to Paris by Boeing 707 Jet...then on by famous French Jet Caravelle. Flights from Montreal, New York, Chicago and Los Angeles! See your Travel Agent, or Air France offices in Montreal, Toronto, Vancouver.

AIR FRANCE

"JET-TO-JET" SERVICE ON THE WORLD'S LARGEST AIRLINE

CANADIAN HEAD OFFICE
129 ADELAIDE ST. W. — TORONTO 1. ONTARIO
TEL. 363-9294

Combined Insurance COMPANY OF AMERICA

SERVICE — STRENGTH — SECURITY

WORLDS SECOND LARGEST EXCLUSIVE ACCIDENT AND SICKNESS INSURANCE COMPANY
ASK ABOUT OUR INDIVIDUAL NON-CANCELLABLE GUARANTEED RENEWABLE CONTRACTS

healthful, nutritious

GOOD LUCK

is

CANADA'S FAVORITE MARGARINE

because....

- Good Luck is made from PURE VEGETABLE OILS. (Contains no animal or marine oils)
- Good Luck's light, fresh taste lets the flavour of food speak out for itself.
- Good Luck's, goodness and freshness comes to you protected in foil.
- Good Luck is packed in handy half pound bars.

ALL VEGETABLE GOOD LUCK... CANADA'S FAVOURITE

THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY BY CJN PUBLISHERS LIMITED

J. IRVING OELBAUM, MEYER W. GASNER, Publishers

MORRY WINGOLD, Secretary-Treasurer

BOARD OF DIRECTORS: J. Irving Oelbaum, President; Mark A. Levy, Vice-President; Kalman Berger, Stephen Berger, John D. Fienberg, Bert Godfrey, D. Lou Harris, M. B. Kaufman, Samuel J. Kelner, Lou Lockshin, Dorothy C. Nurenberger, David Peters, Alvin B. Rosenberg, Samuel J. Sable, Max Tanenbaum, Wayne Tanenbaum, Ray D. Wolfe, Samuel Wortsman.

M. J. NURENBERGER, Editor

1396 Eglinton Ave. West., Toronto (10), Ont.

Telephone RU. 7-6031

VOL. II, NO. 13 (66)

Subscription: $5.00 Per Year; Foreign: $10 Per Year

Authorized As Second Class Mail, Post Office Department, Ottawa

THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO

TROUBLE IN TURKEY

When the new Turkish law on minorities religious, charitable, and social institutions was first promulgated last November it caused considerable alarm in the Jewish Community.

The hermetic separation of every synagogue, institution, and organization from the community as a whole can only be disastrous, since the community acts as an entity morally, religiously, and financially.

It was hoped that representations would lead to modification of the order, but unfortunately recent "clarifications" reported elsewhere in this issue, far from softening the blow, make it harder.

Complicated regulations for election, registration and resignation of councils and strict banning of larger communal councils are bad enough. Equally disturbing is the ban on foreign rabbis officiating or even lecturing.

The Jewish religion being based on the faith in a single God is universal and cavils at man-made frontiers. Moreover, the great body of Ottoman Jewry was divided up by the new national frontiers; some found themselves in Bulgaria, Greece, and Yugoslavia, some in the Turkish Republic, others in the Arab States, and many are now in Israel.

To cut Turkish Jews off from religious contact with the main body of Sephardi Jewry represents nationalism berserk.

"TORONTO FILE" HAS SHARP EDGE

Whatever complaints there may be against the much maligned CBC on its recent Close-Up program on unemployment or last fall's exposé of neo-Nazism, it fulfilled its public duty and acquitted itself well in so doing, in the last "Toronto File" program — the two part series on religious education in the public schools.

The program, while dealing ostensibly with a local situation in the suburb of North York, has in reality touched on an Ontario-wide problem. (It should be recommended for use on TV channels in other parts of the province.)

The program, which lasted half an hour while maintaining its strict impartiality and showing no favoritism, managed to show up the weaknesses of the pro-religious education side, not by coloring its presentation but by its objective exposure of the facts. It revealed the essentially sectarian nature of the school course by merely showing the covers of several teachers manuals with the titles "The Story of Jesus" and "Jesus and the Kingdom". It exposed the inconsistency and self-contradiction of its proponents by recording the remark of a parent who favoured such instruction: "I can't see why religious instruction shouldn't be taught", she said. "Of course, she quickly added, I wouldn't want the Roman Catholic religion taught" and then went on to state that surely no one could take offense at being taught "religion" by which she obviously meant her religion.

Mr. A. C. Forrest of the United Church "Observer" made a serious and sober effort but seemed constantly to come back to one factor — that of numbers and "the majority" as the decisive element in this issue of conscience. Messrs. Trivett and Collyer were conciliatory and well spoken but Sydney M. Harris speaking for the Canadian Jewish Congress and Professor John Seeley for the Ethical Education Association, presented cogent and forceful arguments that went unanswered.

ISRAEL'S "SILENT REVOLUTION"

Everyone in Israel seems to breath ostensible sighs of relief: the suspense was over, even if the worst had happened in the form of the necessity to hold new elections. But if leading members of all parties displayed this rather ostentious acceptance of what seemed to be inevitable all eyes were turned away to see if there were not after all, some way to avert this drastic solution. For the truth is that no one, except perhaps the General Zionists and Herut, wants new elections.

Now that the election date has been set up speculation is that unless Mapai were to lose 20 seats or more in the elections, the overall situation would remain unchanged, Mapai would again be called upon to form a new Government and therefore the question of Mr. Ben-Gurion's post would remain unanswered.

Only the Progressives seem to have emerged from the "Lavon affair" with their prestige unimpaired.

It was for that reason that the General Zionists were so eager to jump on to the "Progressive's band wagon" so as to complete a merger as quickly as possible when previous attempts failed. The new Liberal Party is therefore the only party which stands to gain much from the elections. So far as can be gathered from unscientific surveys, it has already drawn considerable support mainly from professional classes, - from the intellectuals and from those who believed, even before the present crisis, that Mapai had been too long in power.

Mapai leaders are making a virtue out of necessity by saying that elections are all for the good.

"We will lose only the weak waiverers and keep our strong supporters", they say. Many were angrily frustrated at the need to sacrifice Ben-Gurion for a time, in order to form a new Government. "A Party of six members in the Knesset thinks it can dictate to us, who have 52, who shall be our leader?", a Mapai leader said,

He added that Mapai will go to the electorate with one simple issue: are you for or against Ben-Gurion? Optimists within the Party hope for a loss of only three seats, but outside Mapai the forcasts are that the Party's losses will be anything up to 20 seats.

But, whatever the outcome, it is true to say that a kind of silent revolution has taken place in Israel in the past months, which has brought down Ben-Gurion from his pedestal, and has been disastrous for Mapai.

Edm Jewish News 31-3-61

MOSLEMS IN TORONTO

Digest (Inter-Ethnic)

We welcome the news as reported in **The Globe and Mail** recently that Toronto now has a community of 400 Moslems who have their own house of worship at the Islamic Centre on Dundas Street West. Lest anyone assume there is anything incongruous in this statement, let us say here and now that it is expressed in all sincerity. The record of history attests to the compatibility of Jews and Moslems living together — not in a state of tension-ridden "co-existence" — but in neighborly and friendly understanding and in complete communal cooperation.

Islam has always respected Judaism as a parent and senior faith, while Judaism in its turn has counted Islam as something considerably higher than paganism in the intensity of monotheistic zeal. There have been periods of persecution and friction but these, it must be borne in mind, have also existed between nations confessing the same religion: in Christendom one can name virtually all the nations of Europe; in Islam one can think of Arab, Turk, and Persian and the wars they have fought with one another. What is important is that there is nothing in the history of Jewish-Moslem relations or in the theology of either faith to preclude the possibility of harmonious relationship either now or in the future.

This should be doubly so in an environment like Canada where both Jew and Moslem are minorities and are either already Canadian citizens or on the way to becoming such. As religious minorities they have common interests to serve and as citizens of a greater community, both we and the Moslems of Canada again have a common interest in building a secure and greater Canada.

It would be a fatal and foolish error for Jews to equate the Islamic cult with Arab nationalism or Pan-Arabism or even to assume that Arabic Moslems must be identified willy-nilly with Nasserism or anti-Israel chauvinisms. This attitude on our part would be compounding the tragic policy followed in the UAR and which unfortunately seems to be beginning in Morocco — a policy that assumes that Jews as such are by definition inimical to Arab interests. Islam is a universalistic religion which includes Europeans like Albanians, and Bosnian and Macedonian Slavs, rapidly growing numbers of Africans of Negro race in wide areas of that continent, and Persians, Indonesians, Malays, Pakistanis, Afghans, Berbers, Turks, Tatars, and Uzbeks, as well as the Arabic speaking belt that extends from Morocco to Syria and Lebanon that is usually the first area to be identified with the Moslem religion in the popular mind. These nations and nationalities have no reason to resent or distrust Jews whether in Israel or elsewhere and we on our part can have no grudge current or historic against them.

There is a great need for good will and amity on both sides.

Let us build this amity both here and in Israel.

Dosh In Maariv

MOSES, MOSES

RUTH F. BRIN

In your tent in the wilderness,
did you not long to lie again,
cradled in the princess' corruption,
satisfied with royal sweets,
a fondled foundling?
In her royal suite what manner of love
did she teach you, little brother
in Egypt?
You left her couch for rocks and sand,
for vultures circling in the hot sun,
for some distant oasis where the gardens
were not too lush,
nor the slaves too willing,
nor the rulers too rich.
Egypt we know well,
and the wasteland is often our home,
But your Promised Land, Moses,
does anyone ever enter it?

From the painted glance of the princess,
her priestess' soul, stately and cruel,
From the forest of painted columns
and the statue of the god the
sun could never reach,

From the woven and colored linen,
the barges floating down the Nile,
the quail roasted with garlic and leeks,
From the cunning craft and clever skills
that let us deed delicacies to the
grateful dead,

You, Moses! delivered us,
cursed us with conscience,
burdened us with identity,
blessed us with eyes that look from Nebo,
but left us with feet that have not
entered.

OPINIONS

by ARNOLD FORSTER

THE EICHMANN CASE

The first wave of questions came the instant after Prime Minister David Ben-Gurion announced in May 1960 that Adolf Eichmann had been arrested and would soon be tried in Israel for his role in the mass murder of Jews under Hitler. How had he been tracked down and where? How had he been brought to Israel? Perhaps, for many reasons, the Israeli government hoped that the answers would never be divulged. But soon the world press knew the details, or most of them. Then came the second wave of questions, the more vexing ones concerning the legality, ethics, political and historical wisdom of "the Eichmann case."

Eichmann had, in effect, been seized and taken by force from a country where he had been hiding illegally under an assumed name. Could his capture by Israeli agents under such circumstances be justified on legal or ethical grounds? Why try a man fifteen years after he had committed a crime? Why should Israel, a country founded years after the crimes were committed, have the right to try him instead of West Germany, or better still, an international tribunal? Could Eichmann possibly hope for a fair trial in a country whose people were obviously so hostile toward him? And above all, what could the trial of Eichmann possibly accomplish, except satisfy an understandable desire for revenge? Why not let sleeping dogs lie?

The questions are serious ones; they have been answered seriously, by many sources and, principally, by representatives of the State of Israel, the major target for criticism. This is an attempt to summarize these answers.

The purpose of the trial: The government of Israel has stated that the trial's purpose is to alert the conscience of the world to the fearful consequences of totalitarianism. The most terrible consequence, Israel says, is genocide whose chief victims in modern history — although not the only ones — have been Jews. Israel also believes that the generation that has grown up since World War II does not fully understand the dangers inherent in an authoritarian society because the full horror of Hitlerism has never been brought home to them.

Eichmann is being tried for "crimes against humanity" as well as for "crimes against the Jewish people." His trial is not a case of special pleading for Jews; the tragic story of genocide committed against Jews must be read as an integral part of contemporary history. What happened to the Jews of Europe (and, to a lesser degree, to other groups too) can very well happen to other peoples oppressed by totalitarianism.

The Eichmann trial will cause much personal anguish for many Israelis; more than 300,000 of them lost at least one immediate relative to the Nazis and the court testimony will reopen deep personal wounds. But their government has concluded that it is more important that the world be reminded of the horrors of Nazism. The hope is that the trial will serve as an effective educational weapon to assure that they will never recur.

If it is to be an effective weapon, the trial itself must be regarded as fair, legal, and just throughout the world. The government of Israel knows this and is determined that it will be carried through just that way — with legality, and justice and without a spirit of vengeance.

It is, of course, possible to anticipate the sentence to be given Eichmann if he is found guilty of genocide; death is mandatory. Many people fear that if he is actually hanged, there will be unfortunate repercussions in many countries, particularly from people who oppose capital punishment. And some who regard the Nazi era as ancient history will argue that Eichmann's execution is senseless.

While Eichmann can go to his death on the gallows, sentiment in Israel is against capital punishment. Former Prime Minister Ben-Gurion and the Israeli government have indicated their feelings on the subject; both have made clear, too, that Israel is not interested in punishing Eichmann for punishment's sake. Ben-Gurion has also said that it is impossible to avenge the murder of six million humans by punishing one of the culprits; there can be no fit punishment for a person guilty of the crimes charged to Eichmann nor will his death give any satisfaction.

It should be noted, however, that until last month there was no statute in Israeli jurisprudence providing for a way to carry out a death sentence. When the criminal genocide law was enacted in 1950, the Israeli legislation failed to say how death penalty had to be enacted specifically for the purpose; in January, the Knesset passed the so-called "Eichmann Law" providing for death by hanging.

Yet the persistent fact of Israeli life is that capital punishment, especially death by hanging, is regarded as unethical and even contrary to Talmudic law. All over Israel, religious scholars, philosophers, and prominent lawyers seem to be in full accord that the death punishment is wrong — even for Eichmann. This seems to be a universal Jewish attitude. Last month in the United States a group of foremost American rabbis expressed the idea that "the entire trend of Jewish religious thought runs increasingly against the practice of capital punishment" — a principle which should not be sacrified for the sake of revenge. Furthermore, one rabbi said, the crime of genocide "is of such cosmic proportions that only God can mete out adequate punishment."

There is much discussion about the legality of Israel's actions in the Eichmann case. Three major critical comments are that: 1) Israel perpetrated an act of kidnapping, an offence to every legal and moral code everywhere; 2) On the face of it, Eichmann is to be tried under an "ex post facto" statute — a law which makes an act criminal only after the act itself was committed. This kind of law is constitutionally outlawed in American jurisprudence; and 3) The State of Israel has no right to try a man for alleged misdeeds committed before Israel was established and far outside the boundaries of Israel today.

An essential answer to each of these charges has already been offered by Israeli spokesmen and legal authorities in various countries: The crime of kidnapping is denied and Israel contends that Eichmann voluntarily accompanied those who apprehended him; no evidence to the contrary has been presented. Besides, common law principle is that a court is not concerned with the manner in which a criminal is apprehended; 2) "Ex post facto" is a statutory concept in the United States but does not apply in most other countries. The concept, when it comes to mass murder, was discarded at Nuremberg — a man does not need advance notice to tell him that it is wrong to kill masses of human beings; 3) Mass murder is much worse than piracy and yet, under international law, a pirate may be seized and tried by any sovereign nation.

Undoubtedly, as the trial progresses, other points of contention will arise that may be troublesome, sometimes embarrasing, to those concerned. Eichmann will certainly testify to his alleged offer to the British to release a million Jews to the Allies in return for ten thousand trucks. He will probably contend that neither the Jewish Agency representative, through whom he negotiated, nor the Allied powers to whom he made his "humane" offer, were willing to receive the Jewish refugees. He may maintain that they were the real culprits in the death of one million Balkan Jews, that he was merely the innocent tool of the Nazi war machine.

If this is done, the prosecution will seek to prove that Eichmann's offer was transparently insincere or meant to be divisive (the trucks were supposedly to be used in Nazi efforts to stop Russia, and not on the Western front). Nevertheless, charges made against a Jewish organization and against such men as Sir Winston Churchill, wartime prime minister of Great Britain, which took the lead in rejecting Eichmann's "bargain," may tend to tarnish the reputations of persons living and dead.

No matter how strenuously Israel tries to conduct a fair trial, it will be open to criticism. Israel is paying Eichmann's German attorney, Robert Servatius, for his work as defence counsel, (and also paying to have witnesses brought to Israel). This arrangement, done in a spirit of justice, may also produce the accusation that "the trial is rigged — even the defence attorney is being paid by the prosecutor." The implication is nonsensical; Servatius is a forthright lawyer profoundly committed to presenting the best possible case in behalf of the defendant. Besides, the Eichmann family itself selected him.

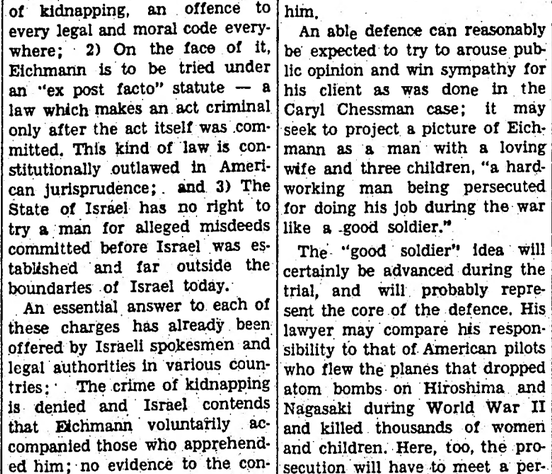
An able defence can reasonably be expected to try to arouse public opinion and win sympathy for his client as was done in the Caryl Chessman case; it may seek to project a picture of Eichmann as a man with a loving wife and three children, "a hard-working man being persecuted for doing his job during the war like a good soldier."

The "good soldier" idea will certainly be advanced during the trial, and will probably represent the core of the defence. His lawyer may compare his responsibility to that of American pilots who flew the planes that dropped atom bombs on Hiroshima and Nagasaki during World War II and killed thousands of women and children. Here, too, the prosecution will have to meet a persuasive argument and will have to point up the distinctions: the United States and Japan were in a state of war, provoked by the Japanese attack on Pearl Harbor; Hiroshima and Nagasaki were military targets in the sense that their destruction sapped Japan of industrial power and its will to continue the war; the American pilots, even if they knew the destruction inherent in their bombs, really were taking orders; their act was nothing but the very last step in a long operation planned and executed by thousands of others. But the murdered Jews, Israel will say, were hardly in a state of war against Germany; beyond that, Eichmann's orders were merely to "solve" the Jewish problem — the techniques for solving it through mass murder were, in the main, Eichmann's own conception and doing.

Even the method of the trial and its physical surroundings may come in for criticism. Unlike the American way, there is no jury system under Israeli law. In place of the usual three-judge trial court, a special panel is being constituted to preside in the Eichmann case. Elaborate means have to be taken, within and without the courtroom, to safeguard Eichmann's life. More than 400 news correspondents will crowd into the courthouse and surrounding areas. There will be simultaneous translations — from Hebrew into English, French, and German — made through a miniature broadcasting system in the "Beit Ha'am". Israel has contracted with an American television production company to videotape the proceedings, edit them to useful size, and sell them on a non-profit basis to interested television broadcasters throughout the world. Israel has no television of its own; it made this arrangement as the only possible way to assure that all television networks and stations would have equal access to trial coverage. But there has been criticism that Israel is thus trying to censor the proceedings or muzzle television coverage.

The Eichmann case can also produce new anti-Semitic charges or renewals of old ones. His apprehension by an apparently expert team of "Jewish volunteers" has already supplied anti-Semites with new ammunition. Here, they say, is evidence of a powerful "international Jewish conspiracy" operating under the control of the Elders of Zion; national boundaries, the rights of nations and of individuals mean little to "the internationalists," they claim. The Eichmann trial should again show any reasonable person how monstrous a notion this is. Where, indeed, was the alleged power or machinery of 'international Jewry" when Jews were being murdered in droves?

Despite these pitfalls, some of them grave ones, the government of Israel knows that the trial must be conducted openly and with all justice if it is to serve its constructive purpose. Israel is determined that this purpose shall be served. The sworn testimony of a legion of credible witnesses, the irrefutable quality of the documentary evidence, the still-living proof of Nazi misdeeds — all these should keep the world from forgetting the incredible, ever-present dangers of totalitarianism. This is the single most important reason for holding the trial.



TWO EICHMANN VICTIMS

SERMON FOR PASSOVER

MESSAGE OF FREEDOM

It is significant that while the whole story of the Exodus from Egypt is woven around the figure of Moses, the Passover Haggadah does not even mention his name. As one commentator puts it: "The compilers of the Haggadah made no opportunity to quote even one saying or tale in praise of Moses, because their aim was to stress that the redemption from Egypt was to be ascribed to no one but to the Holy One; as it is written: "And the Lord brought us out of the Land of Egypt — not by an angel, nor by a seraph, nor by a messenger: but the Holy One, in His own glory, and He alone".

On Pesach we try to see the finger of God in human history, to emphasise God's concern in man's well-being. When Moses first heard: the Voice of God calling to him from the burning bush, that voice spoke not of abstruse philosophy or theological creed, — but of the task of freeing an enslaved people: "I have seen the affliction of My people in Egypt— yea, I know their sorow; and I am come down to deliver them". Thus there is a two-way relationship revealed between God and Israel; and a famous Hassidic teacher described it by saying that God called the festival the "Feast of Unleavened Bread", in compliment to Israel's loyalty, while Israel called it "Pesach" in recognition of God's mercy in redeeming them.

This duality mirrors the basic theme of the Festival — freedom. "Let My people go, that they may serve Me". Was the message brought to Pharoah. Throwing off their physical shackles was only the prerequisite physical condition that would enable them to serve God. When the oppression of Egypt was removed from off them, they were to pass from the degrading bondage of Pharoah to the elevating service of God. It was not only a "going forth" but also a "bringing up". Freedom from slavery is in a sense, only a negative achievement. Freedom for what? — is the more important, the more constructive question. Of course, it is also more challenging.

How many nations abuse their freedom'. "O Liberty'. How many crimes are committed in thy name"'. There is no such thing as absolute freedom. A man may voluntarily make himself subservient to regulations and ideals which act as a restraining influence upon him; or he can throw off such restrictions: but he does not thereby become free; he simply then becomes slave to his baser passions and lays himself open to a wildness, a looseness and an emptiness characterised by the term Hefkerut. Is not this the mark of so many in the world of to-day, surrounded by ease and plenty? Freedom from want, freedom from fear, — yes; but freedom for what? "None can love freedom heartily but good men", wrote Milton; "the rest love not freedom, but license".

Slavery has many forms. There are slaves of custom, of environment, of expediency, of success. And often men go into a voluntary slavery to man-made masters. It was surely not for this that the first notes of freedom were sounded at the going forth from Egypt. For, in the words of rabbinic comment, "They are My servants and not servants of other servants". The growing enslavement in our own time is the deep anxiety that is the mark of man's paradoxical status in a world shaken by so many upheavals while repelete with, technological advances. This represents the spiritual problem of our times; for in the process of gaining mastery over the instruments of living, we are in danger of losing our grasp of the meaning of life.

The permanent and abiding message of Passover for Jews in all conditions of life — even for those who have left the Galut to live in the sovereign State of Israel — is the call, in every generation, to make a commitment and a decision between faith in some false, man-made idol, and faith in the one true God. As the Haggadah puts is: "In every generation a man is in duty bound to see himself as if he personally had gone forth from Egypt". Only in this way can we hope to find the peace of mind with which to cope with the exigencies of the modern world. Only this way leads to freedom.

In Our Town And Elsewhere

Left to Right: Rabbi A. M. Babb, Peterborough; Mr. B. Swartz, president, Jewish Welfare Council of Peterborough; Mr. Meyer W. Gasner, chairman, Central Region, Canadian Jewish Congress; Mr. Ted E. Schwab, president, Sons of Jacob Congregation, Belleville; Rabbi Morton Deutsch, Belleville.

Communities Hold Rally

PETERBOROUGH, (CJN) — Over 60 members of the two communities of Peterborough and Belleville attended the "Community Day" at Peterborough on Sunday, March 19. Highlight of the luncheon was the address by Meyer W. Gasner, Ch., Central Region, Canadian Jewish Congress, who noted that this day was the anniversary of his visit to the communities of Poland, where, in Warsaw, Lodz and Cracow, he had witnessed the condition of the Jewish communities and the assistance and rehabilitation being provided for them through funds which, from Canada, reached the Joint Distribution Committee through our United Jewish Relief Agencies.

The theme of Mr. Gasner's address was the urgency of complete identification of the Jewish people — each with the other. "No man is a truly observant Jew", said Mr. Gasner, "if he did not, in the highest sense, undertake to discharge all the responsibilities incumbent upon him as a good human being and as a Jew". The philosophy of the relationship between man and man needed the deepest thought. The answer to this was not to be found in prayer and observance alone, which sometimes in themselves covered superficiality and hypocrisy. We should strive to reach for a synthesis of the best. Those who understood truly the significance of the "Truah of the Shofar" at Yom Kippur, were of the fortunate. Mr. Gasner made a plea to his hearers that religious and community observance should encompass full and appropriate material support for all the institutions of Jewish life at home and abroad, and in Israel, so that there was in fact an indivisibility. The need was great indeed for a complete change of outlook on fundamental responsibilities.

Mr. Sydney M. Harris National Chairman of the Joint Public Relations Committee of Congress and B'nai B'rith, spoke on the main issues facing the Jewish community of Canada today; the problem of church and state as raised in Ontario and Manitoba where respectively sectarian religion is taught in the public schools or its introduction is planned. Certain social action projects were recommended.

Mr. B. Swartz, President of the Jewish Welfare Council of Peterborough, chaired the luncheon session and Mr. T. E. Schwab, President, Sons of Jacob Congregation, Belleville, chaired the afternoon session.

Dr. S.C. Rose, Program Ch. of the Belleville Congregation, delivered a report on the activities of the Belleville community, and Mrs. Ruth Moldaver reported on the activities of the Peterborough community.

An interesting fact that emerged in the reports was that both communities have virtually 100% registration in their Hebrew schools of school-age children. However, the numbers vary widely: Peterborough with 60 children and Belleville with under 15. The Peterborough Jewish community is fortunate in having an unusually high proportion of children.

In the Public Relations session, Mr. R. Freeman represented Belleville and Mr. S. Bowman, chairman of B'nai B'rith, Rabbi A. M. Babb and Mr. I. Black, all of Peterborough, spoke on various Public Relations matters affecting their community. Rabbi Morton Deutsch proposed a vote of thanks to the visiting speakers and Mr. I. Shulman closed the proceedings in which many of those present participated.

COMMUNITIES MEETING IN WELLAND

A wide range of Jewish community concerns and activities will be discussed at a Communities Assembly for Jewish residents of Welland, Niagara Falls and Port Colborne to be held in Welland at the Welland Hebrew Synagogue on Sunday, April 9th at 8.30 p.m.

Dr. J. Ennis

Principal speaker of the evening will be Meyer W. Gasner, Regional Chairman, Canadian Jewish Congress. The local communities will give reports dealing with various aspects of community life.

Dr. Julius Ennis, Chairman of the Educational and Cultural Committee of the Welland Hebrew Congregation will preside.

A Public Relations session will present important current topics in this field, including the question of religious education in public schools.

ANOTHER BOOK BY LIEBERMAN'S

"BAAL SHEM TOV" BY J. I. SCHOCHET

"Lieberman's Publishing House", owned by Lieberman's Book Centre, Bathurst, Toronto added a new title to its important books. The most recent book published is "Rabbi Israel BAAL SHEM TOV", about the founder of Hasidism. It's author is Rabbi J. Immanuel Schochet, a Master at Teacher's College, Toronto, who teaches the principles and philosophy of Judaism.

Rabbi Schochet, who was educated in the Lubavitch Yeshivah after coming to this country from Switzerland, has toured many lands, and has visited Israel as part of his activity for the Chabad movement.

This monograph on the life of the Besht contains a number of important illustrations related to the life and work of the Hassidic founder. In 16 chapters, Rabbi Schochet evaluates the Baal Shem Tov's career. He describes the great teacher's life's work, his philosophy, his attitude to his followers, the manner in which he acquired world fame.

This book is as much an evaluation of the enthusiasm instilled by Hassidism as it is of the history of the movement which currently is marking its 200th anniversary.

Appended to the book are the sayings of the Besht and the text of a pastoral letter issued by the Lubavitcher Rebbe a year ago.

ATTENTION ALL BAR & BAT MITZVAHS IN TORONTO

All boys and girls who were born on the actual date of the Proclamation of the State of Israel, i.e. May 14th 1948 (5th Iyar 5708) are asked to get in touch with Dr. George J. Liban, Executive Director of the Central Division Z.O.C., 651 Spadina Avenue, at WA. 2-2153, immediately.

The United Zionist Council of Ontario is preparing a big Independence Day Celebration on Thursday, April 20th at 8:00 p.m. in Massey Hall, Toronto, and intends to honour all those boys and girls with a special presentation on stage.

Please call the above not later than April 6th.

NAMED TO GENERAL ASSEMBLY

Holy Blossom Temple will be represented on the 1961 General Assembly of the Committee of the Union of American Hebrew Congregations with the naming of Mr. Laurie T. Simonsky to serve on the committee. This body will develop the program of the Biennial General Assembly to take place in Washington D.C. next November.

HAMILTON HONORS EXECUTIVE DIRECTOR

Mr. Louis Kurman, Executive Director of the Hamilton Jewish Community Council will be honoured at a community event on April 23rd, marking his tenth year of service to Hamilton Jewry. On this occasion, Mr. Kurman will receive a Golden Book Presentation from the Jewish National Fund Organization.

ADATH ISRAEL DONOR DINNER

Annual Donor Dinner of Adath Israel Sisterhood will take place on April 11th, and will feature an original musical, written, and performed by Sisterhood members. Speaker on this occasion will be Mrs. Irving Wintrob, president of the Ontario Branch of the National Women's League.

ELECTED TO ASSOCIATION

Newly-elected President of the York Centre Women's Liberal Association is Mrs. Lillian Hassman who also occupies the post of Vice-President of the York Riding of the Women's Liberal Association, for 1960-61.

UNIVERSITY DEBATING TOURNAMENT

Miss Linda Silver and Mr. Jay Waterman, members of the Religious School Staff of Temple Sinai were recently chosen as members of the University of Toronto Debating Team which took part in the Debating Tournament held in Boston, Mass. Representation was based on high scholastic achievement.

NEW B. B. PRESIDENT ELECTED

Mr. Marvin Simbrow was elected president of Toronto Lodge B'nai B'rith No. 836 at their annual meeting.

Other officers elected were: Aubey Moses, 1st Vice-president; Chas. L. Rubens, 2nd Vice-president; Jack D. Pearlstein, Treasurer; George Biro, Secretary; Lazar Lifschitz, Guardian; Barney Kronis, Warden. Trustees elected include: Nathan Hurwich, Irving Kirsch, Jack Kreaden, Bernard Noyek, Harry Salutin and Gordon Segall. The officers will be installed at a dinner to be held at the Oakdale Golf and Country Club on Saturday, April 15th.

CANTOR WAHRMAN AT CONVENTION

Hazzan Henry Wahrman of the Beth Sholom Synagogue of Toronto, has recently been designated a delegate to the 14th Annual Convention of the Cantors Assembly of America which will be held at Grossinger's, Liberty, New York, from April 17th thru April 20th, 1961.

The Cantors Assembly of America is dedicated to maintaining the highest standards for those who pursue the sacred calling of leading fellowman in worship. In addition, it engages

in a program of study, publication and education. The Assembly meets annually in convention for the conduct of Assembly business, study and for the presentation of new and traditional synagogue music.

At this year's Convention Hazzan Wahrman will lead the Convention in song at one of its sessions.

This Convention will be dedicated to "Hazzanut and Its Development in America".

Over 600 lay and professional representatives from congregations all over the country as well as from Canada and South America will attend.

ENDOWMENT FUND FOR H. U.

Donald Carr, Chairman of the Bequest and Endowment Committee of the Toronto Chapter, Canadian Friends of the Hebrew University, this week announced the establishment of "The Kalman Birstein Memorial Endowment Fund" for undergraduate scholarships in medicine at the Hebrew University in Jerusalem.

The Endowment Fund was established by Ben H. Birstein, C.A., of Toronto in memory of his late father Kalman Birstein who passed away in 1958. It will provide annually and in perpetuity scholarship assistance for a needy and worthy student, enabling him or her to complete his medical studies at the Hebrew University.

In making the announcement, Mr. Carr said "this generous gift comes at a time when Israel is faced with the necessity of training highly skilled technicians for mutual service between the new Afro-Asian states and Israel. Coming at the time of this intensified scholarship effort, Mr. Birstein's gift has special significance. This Endowment Fund is the most meaningful way in which the name of the late Kalman Birstein can be perpetuated through scholarship in Israel.

Passover Greetings From Frank M. Tunney Sports Ltd. Maple Leaf Gardens

GOLDEN CROWN KNITTING CO. Manufacturers of Fine Ladies' Sweaters 1 PHOEBE ST. TORONTO EM. 8-4669

NORTH PARK CLEANERS 426 WILSON AVE. ME. 5-6361 TORONTO

PASSOVER GREETINGS FROM INDUSTRIAL COATING COMPANY 824 - 840 Eastern Ave. HO. 6-3634 - HO. 6-3484 PAINT, LACQUER & BAKING ENAMELS

PASSOVER GREETINGS BEN'S SERVICENTRE Your Friendly Texaco Dealer 419 Eglinton Ave. W. HU. 8-1328

DOUBLE BREASTED SUITS ALTERED TO SINGLE BREASTED SEIGEL'S CUSTOM TAILORS 2465 YONGE St. at Castlefield HUdson 8-5012

Sincere Good Wishes To The Jewish Community MORRIS RUBENSTEIN LIMITED 626 King St. W. Toronto EM. 3-1482

COME TO SCHULMAN'S GIFT AND VARIETY For Toys, China, Greeting Cards — Confectionery 4134 BATHURST ST. ME. 3-4424

CARL'S COLLISION REPAIRS Ltd. General Repairs On All Makes of Cars 638 RICHMOND ST. W. EM. 4-7427

Passover Greetings To Our Friends And Patrons

H. ROSE FUR CO. LTD. MAKERS OF FINE FURS & COATS Cold Storage Vault on Premises REMODELLING — RESTYLING OUR SPECIALTY Your Present Coat Could be Made into the Latest Style Coat, Jacket or Stole. 3217 Yonge St., Toronto HU. 5-8000

PASSOVER GREETINGS FROM CARCONE'S Fina Service GAS - OILS - TIRES 1128 WILSON AVE. ME. 3-3600

CREATIVE SPORTSWEAR 129 SPADINA AVE. EM. 4-6146

MURRAY AND COMPANY BAILIFFS LTD. LICENSED BAILIFFS AND AUCTIONEERS 1359 Queen St. E. HO. 1-0831

A. KATZ PAINTING AND DECORATING CO. Homes, Offices, Restaurants, Bars, Etc. WOOD REFINISHING Reasonable Rates, For Free Estimates Call LE. 6-3522 822 PALMERSTON AVE.

PASSOVER GREETINGS FROM WENGER PIANO CO. Dealers in USED AND NEW PIANOS AND GRANDS 823 COLLEGE ST. LE. 1-4922

SUNNYBROOK MEAT PACKERS 756 QUEEN ST. E. HO. 1-8141

IMPORTED SWISS HERBAL REMEDIES All European Languages Spoken 479 Queen Street West EM. 4-5085

BEST WISHES TO ALL OUR JEWISH FRIENDS AND CUSTOMERS A. HOLLENDER FURS 535 Eglinton West HU. 5-6055

BEST WISHES FROM Westwood Parts MANUFACTURING CO. LTD. Manufacturer's of Fine Men's and Boy's Slacks 45 CAMDEN ST. EM. 4-8151-2

JOSEPH SCOTT and CO. DOMESTIC INDUSTRIAL COMMERCIAL OIL BURNER SERVICE Specializing in AUTOMATIC PACKAGED BOILERS RO. 7-4601 30 Erie St., Toronto 15

HILKRON STEEL WORKS CANADA LIMITED Manufacturers Of • Railings • Stairs • Balconies • Fire Escapes All types of Welding For The Construction Trades Approved By Canadian Welding Bureau 5815 DIXIE RD. N. MALTON BU. 6-2796

Tel. RU. 1-9501 LUX PAINTING COMPANY EXTERIORS - INTERIORS - HOMES - PUBLIC BUILDINGS FACTORIES - OFFICES DAVID FISHER 16 MARIANFELD AVE. Toronto 19, Ont.

Greetings From CENTRUM Printing - Office Supplies Textbooks & School Supplies 1578 Eglinton Ave. W. Cor. Oakwood

Harry De Juaire Shell Service Station • Scientific Tune-Up a Specialty • TOWING AX. 3-3171 LAWRENCE AVE. EAST at Markham Road

Warm Greetings To The Jewish Community At PASSOVER From MOBILE STEAM SERVICE • FOR STEAM CLEANING • INDUSTRIAL SPRAY PAINTING • PARKING LOT STRIPING 819 GERRARD E. HO. 1-0012

Greetings To All Our Friends DOUGLAS ENGINEERING COMPANY 195 BRIDGELAND RU. 1-9321

PASSOVER GREETINGS From JULE'S B. P. SERVICE 1400 Eglinton Ave. W. RU. 3-7533

EMpire 4-1862 CANADA DIAMOND MOUNT WATCHES & RINGS HARRY MORAN 14 Temperance St. TORONTO, Ont.

PASSOVER GREETINGS FROM LESLIE WISE FURRIER 317 ADELAIDE ST. W. EM. 3-7833

PASSOVER GREETINGS From A Friend Of The Jewish People

FOREST HILL MOTORS LTD. 1380 Eglinton Ave. RU. 7-6181

Passover Greetings To All Our Friends • ARCHIE GINSBERG And His Orchestra Archie Ginsberg RU. 9-1376

CITY - WIDE TRANSMISSION 2801 DUFFERIN ST. RU. 7-1754

PASSOVER GREETINGS To Our Jewish Friends and Customers KELLY FENCE CO. Specializing in Galvanized or Plastic Chain Link Fence Residential or Commercial 240 RANDALL CRES. OX. 8-2201

PASSOVER GREETINGS DALE APPLIANCE LIMITED 1349 QUEEN ST. W. LE. 3-3575

MURRAY WATSON SHELL SERVICE STATION Complete Stock of Accessories, Goodyear and Firestone Tires, Specializing in Shellubrication & Minor Repairs, Free Pick-up & Delivery. 2291 Keele St., At Densley 1½ Miles S. of 401 Hwy. CH. 4-0341 TORONTO 15

PASSOVER GREETINGS From A. B. FERGUSON & CO. LIMITED ALL TYPES OF INSURANCE 51 WELLINGTON ST. W. — TEL. EM. 8-2951

PASSOVER GREETINGS FROM WILLIAM D. LYON BARRISTER - AT - LAW 7 MAIN ST. S., WESTON — TEL. CH. 6-6115

PASSOVER GREETINGS

For a new lease on life ... a new coiffure ... REDUCED PRICES MON. - TUES. - WED. PERMANENTS HAIR CUTTING Call CH. 9-6661 S. CARUSO Hair Stylist 1704 JANE STREET

PASSOVER GREETINGS From MR. AND MRS. ARCHIE BASSIN and Family

PASSOVER GREETINGS FROM HILLCREST AUTO LEASE LTD. 5444 YONGE ST. Willowdale

NORTH YORK'S EDUCATION DIRECTOR ACCUSED BY PARENTS IN "EDUCATION POLITICS"

North York's director of education, F. W. Minkler, was accused last weekend of "vaccillation" and "behaving in an irresponsible manner" by the spokesman for a delegation of 120 parents wha met with the director Thursday afternoon.

IN LINE WITH POLICY

Val Scott of Downsview said that the delegation, comprising parents from 10 North York schools, had petitioned Dr. Minkler to place the period for religious instructions at 3.30 p.m. and to poll parents in the 10 school areas as to their wishes.

Mr. Scott said this was in line with the policy laid down by the North York board of education at its February 13 meeting. At that time it was decided to leave it to the judgement of the education director whether there was sufficient disruption in a school to warant establishment of the 3.30 plan. Such a plan is already operating in five township scools.

"NEEDS TIME"

Mr. Scott said that Dr. Minkler, after a tumultuous two-hour session, told the parents he needed further time to consider the matter and that he would make known his decision April 14. He indicated that the delegations should canvass their respective school areas to see how many parents wished to exempt their children from religious instruction.

"I feel that Dr. Minkler behaved in a thoroughly irresponsible manner by asking that we present evidence of disturbance and disruption in the community," Mr. Scott stated.

Dr. Minkler obviously has worked out no criteria whereby to make a decision. We asked repeatedly how many signatures he would need to justify the 3.30 time and he wou'd give no answer. He is not carrying out the spirit of the board's policy — the board designed the questionaire to resolve existing diff'cultles as peacefully as possible".

HARR'S ATTACKS PROBLEM

Sydney Harris, chairman of the community relations committee of the Canadian Jewish Congress, who also appeared with the delegation, Friday questioned Dr. Minkler's suggestion that the delegations collect si gnatures for exemption.

In the five schools where the 3.30 plan is already functioning, there had been no canvass of the area for exemption requests, Mr. Harris said. Dr. Minkler had at that time acted following requests from similar delegations. "Did not the same rule apply in all areas?" Mr. Harris asked.

DORIS DODDS SEES "VACCILIATION"

Mr. Scott said that the group of parents consisted of "community-minded" citizens of diverse backgrounds and religious affiliations. Some of the fathers had given up an afternoon's work in order to meet the appointment hour set by the director of education.

Mrs. Doris Dodds, president of the Ethical Education Association, who accompained the delegation, accused Dr. Minkler of vaccillation. She said that he had been notified as as far back as December of the intention of parents in at least four school areas to seek the 3.30 plan.

Mrs. Herb Hosie of Don Mills said that the delegation had come in good faith and in line with the approach suggest by Dr. Minkler at the Feb. 13 board meeting. By suggesting that the parents canvass their neighborhoods, he was asking that parent be set against parent and that ill feeling be generated in the comunity.

Mrs. J. Hinton, also of Don Mills (three Don Mills schools were among those represented), said that a great many parents favored the 3:30 plan as a "fair compromise" although they still wished to have religious education for their own children. "How would a campaign to collect "exemption" signatures be a proper indication of the wishes of the community in respect to the 3:30 plan?" she asked.

CAMP MOSHAVA WILL SOON OPEN FOR ITS THIRD SEASON

For the third consecutive season, beautiful CAMP MOSHAVA has reached the quintessence in summer living.

CAMP MOSHAVA, situated on picturesque Lake Buckhorn in the Kawartha Lakes Region near Peterborough, Ontario, is idyllic for children from age eight and upwards. Sponsored by Mizrachi-Hapoel Hamizrachi of Canada, it is a virtual paradise feeding stimuli in body, mind and spirit to boys and girls fortunate to be there. It provides an atmosphere of Jewish culture and instills in its youth a love for Israel, not forgetting at the same time, its obligations and devotion to its homeland.

Activities range from the simplest to the most active. There are basketball, baseball, arts and crafts, boating, dramatics, group singing, hiking, Hebrew study and speaking, Israeli dances, nature study, scouting, study groups, swimming, volleyball and many more too numerous to mention. Along with the physical sports, the study of the Torah is an integral part of the program, necessary to the well being of the child.

As well as having space for the usual sports, the camp grounds are large enough for picnicking. On the camp site is also a large, firmly constructed recreational hall giving all would-be thespians the opportunity to emote.

The kitchen at CAMP MOSHAVA is every mother's dream-come-true. Divided into dairy and meat compartments and equipped with the latest appointments made of stainless steel, it is an inspiration to its very excellent cooks.

The dining hall is spacious, airy and well-screened. A camper does not have a finicky appetite at MOSHAVA. As a matter of fact, helpings of seconds are the order of each meal

If a parent is at all concerned about sleeping quarters, fears can be dispelled. With cottages containing rooms large enough to hold approximately ten bunks and with two counsellors for each rooms, campers are assured of utmost supervision at all times during the night as well as day. Washrooms, the last word in decor and practicality, are plentiful and close by.

A doctor and nurse are always on the premises.

No other place can excel CAMP MOSHAVA for a summer of fun and health.

THE HAPPY YOUNG FOLK AT MOSHAVA

Receiving "Citations of Merit" at J.N.F. Diamond Jubilee event on March 22nd, were Saul Sigler, Frank Silverberg, Mr. Yaacov Tsur, Meyer Pollack, and Sidney Silver.

JNF Celebrates Diamond Jubilee

This, the Diamond Jubilee Year of the Jewish National Fund was celebrated in Toronto on March 22nd, with a reception at the Regency Towers Hotel, honouring Mr. Yaacov Tsur of Jerusalem, World Director of the J.N.F. Mr. Tsur, one of Israel's most distinguished diplomats who has served as Ambassador to numerous Latin-American countries as well as Ambassador to France from 1953 to 1959, is currently Chairman of the Actions Committee of the World Zionist Congress, in addition to his leadership of the Jewish National Fund Organization.

Chairman of the Toronto celebration, attended by many from Ontario communities outside Toronto, was Rabbi Charles Bender of Montreal, President of the J.N.F. of Canada. A highlight of the evening was the presentation of "Citations of Merit" to outstanding community leaders, in recognition of their devotion to the cause of Israel's upbuilding. Those honored included: Samuel Feldt, Ontario President; Stephen E. Berger, Ontario Foundation Committee Chairman; Manny Rotman, Board Chairman; J. Irving Oelbaum, Mark A. Levy, Judge Samuel Factor, Samuel J. Sable, Morry Wingold, Meyer W. Gasner, Samuel Abella, David Abramowitz, Jack Barkin, Maurice Berg, David Bernholtz, Ben Biback, Harvey Blackstein, Samuel Breslin, Alfred Green, Mrs. Benjamin Hillman, Dr. Samuel B. Hurwich, Maurice Kachuk, J.P. Katz, Max Kurtz, Wolf Leiback, Louis Mayzel, Meyer Pollack, Nathan Schwartz, Saul Sigler, Sidney Silver, Frank Silverberg, Dan Slovan, Moe S. Smith, Cudyk Weinberg, Julius Wiener, Ben Wortsman, Mrs. J. C. Zacks, Samuel Zale, Joseph Zeifman, Harry Zifkin. Out-of-town recipients included Harry Beube, Hamilton; Saul Einhorn, Oshawa; Jack Engel, St. Catharines; Rabbi David Kirshenbaum, London; Louis Kurman, Hamilton; Sam Lax, Hamilton; I. Lindenberg, Belleville; Sidney Pollock, Hamilton; Solomon Sharfatz, Hamilton; Dr. H.O. Singer, Welland; Saul Smurlick, Hamilton, and Marie Yuzpe, Windsor.

Left To Right: Rabbi Charles Bender, of Montreal, President of the J.N.F. for Canada, and Mr. Yaacov Tsur, of Jerusalem, Chairman of the Board of Directors of the J.N.F. at Diamond Jubilee Celebration.

HERUT KNESSET MEMBER DIES

TEL AVIV, (JCNS) — Dr. Shimshon Yunichman, a Herut member of the Knesset was found dead in his room at the "President's Hotel" in Jerusalem.

Dr. Yunichman participated in the Knesset debate until late in the evening and asked the hotel's porter to awake nim at seven. Despite many telephone calls, Dr. Yunichman did not reply. When the porter went to his room he found him dead.

A doctor who rushed to the hotel said that Dr. Yunichman died from a heart attack.

Dr. Yunichman, 54, was born in Poland in 1907 and came to Israel in 1935. He studied medicine in Prague, but instead of practicing engaged in Zionist activities and became a leading member of the Revisionist Movement. He was among those who were interned by the British authorities and later exiled to Eritrea. He is survived by his wife and a sister.

GRANITE BAR MITZVAH CELEBRATED

The BarMitzvah of David Granite, son of Mr. and Mrs. Morris Granite, was held on Saturday, November 26, 1960, at the Beth Tzedec Synagogue. Many relatives and friends attended. The toastmaster of the evening was Miss Ethel Granite, sister of the BarMitzvah and herself a student of philosophy at the University of Toronto.

Dr. S. B. Hurwich, President of the Labour Zionist Movement of Canada, greeted David and his family, and expressed his thanks on behalf of Amal Trade Schools of the Histadrut for David's generosity in giving all the money which he received as BarMitzvah presents to provide scholarships to needy and underprivileged youngsters in Israel. These scholarships are provided to these young people, who are taken off the streets and taught a trade so that they may become useful and productive citizens of Israel.

We salute the Granites for their dedication and loyalty to the cause of Histadrut, and especially David, for his unselfish act of giving up his BarMitzvah presents so that young people in Israel may be given the opportunity of a better life. We hope that David's example will be followed by others and that it will start a trend throughout the country.

FAMILY HEALTH SERVICES AVAILABLE IN ONTARIO

You should know about the many Health Services available in Ontario to help you, or a member of your family. *We suggest you clip this ad for your reference!*

DENTAL SERVICES
The Dental Division of the Department of Health includes these services:

- Dental services in the Ontario Mental Hospitals and Central Dental Laboratory.
- Operation of dental railway cars which provide service for school children in certain areas of unorganized territory.
- Dental services for children in organized territory by grants-in-aid to local boards of health.

CONTROL OF COMMUNICABLE DISEASE
This is handled by The Division of Epidemiology, which extends to all municipalities help in their efforts to discover the factors contributing to outbreaks of communicable diseases.

HEALTH UNITS
A Health Unit is a union of urban and rural municipalities for the purpose of providing a more efficient community health program. This union may consist of counties, districts, or groups of townships, together with their cities or separated towns. The Unit functions under the local authority of a Board of Health which appoints the Unit's personnel, consisting of doctors, nurses, veterinarians, sanitary inspectors, and clerical staff.

ENVIRONMENTAL SANITATION
This Division administers regulations and provides consultative service to local health authorities relating to food sanitation, milk and milk products, eating places, refuse disposal, recreational sanitation, school sanitation, rural water supply and sewage disposal, insect and rodent control, and other aspects of environmental sanitation.

INFORMATION & PUBLICITY
Here, plans are developed to promote a greater awareness among the people of Ontario of the health services at their disposal.

INDUSTRIAL HYGIENE
This Division promotes health in industry. Employers are encouraged to provide medical and nursing services directed towards the maintenance of general health.

LABORATORIES
The great bulk of this work comprises the bacteriological investigation of infectious diseases by the medical profession. Bacteriological control of milk and water supplies is also an important function.

MEDICAL STATISTICS
This Division acts in an advisory capacity to all Divisions of the Department in the analysis of statistical data as well as the planning of special surveys.

NURSING BRANCH
This branch supervises schools of nursing throughout the Province in regard to educational standards and living conditions.

PUBLIC HEALTH NURSING
A main objective of this Division is to interest and assist local boards of health in the organization of public health nursing services.

MATERNAL & CHILD HEALTH
The Division of Maternal and Child Health concerns itself with matters related to the health of the expectant mother and the health of infants, pre-school and school-age children.

MENTAL HEALTH
This division operates a number of mental hospitals, including hospital-schools for mentally defective children.

TUBERCULOSIS PREVENTION
Ontario is fortunate in having developed a comprehensive control program under the overall direction of the Division of Tuberculosis Prevention. Their sanatoria throughout the Province are operated by voluntary groups, with the Government contributing substantially to the cost of the maintenance of the patients in these TB hospitals, as well as providing grants for new construction.

Since the x-ray is still one of the best diagnostic weapons in the hands of medical science, the Government operates mobile x-ray units throughout the Province.

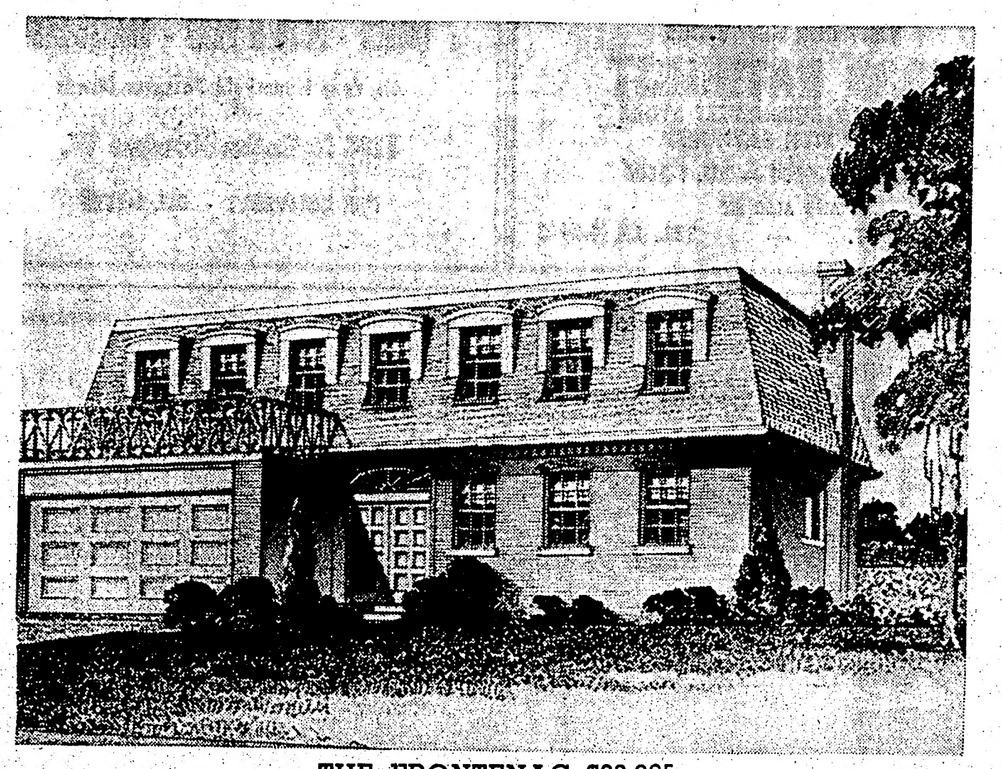
REHABILITATION
With the creation of a new Division of Rehabilitation, the work of rehabilitation is being closely co-ordinated with the other medical and allied services which former mental and tuberculosis patients need.

NUTRITION
This department is primarily a consultant service. Major activities include conducting nutrition conferences for public health nurses across the Province, and such community services as family counselling, school health service and well baby clinics.

ONTARIO DEPARTMENT OF HEALTH

Parliament Buildings, Toronto, Ontario. Honourable Matthew B. Dymond, M.D. C.M., Minister

BAYVIEW VILLAGE



THE FRONTENAC $29,985 —

Wycliffe Homes' new look for 1961

(TWO ONLY)

★ 2200 square feet of distinguished living
★ 18 ft. Master bedroom with Foyer entrance to walk in closet, and 4 pc. bath ensuite
★ 3 other large twin sized bedrooms and second 4 pc. bath complete the second floor
★ Large bright living room with marble colonial fireplace
★ Pine panelled study, formal dining room and huge bright colonial kitchen

$9,985.00 TO ONE MORTGAGE

BUY OR TRADE THROUGH EXCLUSIVE AGENTS

Kelly & Kraag Ltd. BA 5-2311

Come And See Us, Drive North on Bayview to Finch, turn East and follow the Signs

NOW IS THE TIME FOR ANNUAL
RUG CLEANING
BY
BABAYAN'S
RUG CLEANING SERVICE
BROADLOOM — ORIENTALS
Tel: OX. 8-3615 — Free Pickup & Delivery

אבי מען זעם זיך
LISTEN TO THE
HARRY HARRIS JEWISH HOUR
EVERY SUNDAY MORNING
10 -- 11 A.M. CHML 900
ESTHER — LE. 6-2943

Complete Kosher Facilities at Toronto's
REGENCY TOWERS HOTEL
Eighty-nine Avenue Road
Call WA. 3-1116 for reservations
• private rooms for all affairs
• banquet and convention facilities
• free parking for our guests

RUBENSTEIN'S
KOSHER POULTRY PRODUCTS
Under Daily Kosher Supervision of
RABBI DAVID OCHS and KASHRUT DIVISION OF
THE CANADIAN JEWISH CONGRESS
SHOP AND SAVE
AT RUBENSTEIN'S
FOR PASSOVER
FOR THE BEST — FRESH KILLED DAILY
STRICTLY KOSHER POULTRY
FARM FRESH EGGS
THE LOWEST PRICES IN TOWN
VISIT OUR NEW STORE
3323 BATHURST
THE ONLY RUBENSTEIN STORE
ON NORTH BATHURST
CALL RU. 1-4294 — RU. 1-3106
AND ALSO AT
602 COLLEGE ST. — TEL. LE. 1-8941

The Woman And The Home

Mainly About Women

By ESTHER ZELDIN

• Members of the Hebrew Weston Sanitorium Club met at the home of Mrs. M. Gasner, 32 Strathearn Rd., on Tuesday, March 21st. Plans were made to prepare and distribute three meals daily during Passover to Jewish patients at Weston Sanitorium.

• The Thursday Evening Study Group of the National Council of Jewish Women, Toronto Section, held a Cocktail Party and Art Exhibit on Saturday, March 18th, at the Knights of Pythias Hall. Proceeds go to Council projects.

• Dr. Morton I. Teicher, Dean of the School of Social Work of the Yeshiva University in New York, was a guest speaker at the annual Sol Grand Memorial Lecture Meeting held at the New Mt. Sinai Hospital on Thursday, March 23rd. Subject of his address was, "The Social Responsibility of the Human Service Profession."

• Dr. David Shaul was chairman of the meeting.

• Holy Blossom Sisterhood members participated in "The Bridge of Prayer," an annual Sisterhood Sabbath Eve Service.

• A Dance and Monte Carlo, sponsored by the Modim and Medinah Chapters of Hadassah took place on Saturday, March 18th, at the Regency Towers Hotel. The 35 door prizes included 7 trips to Florida.

Conveners were Mrs. R. Nissenbaum, Mrs. M. Deverett, Mrs. E. Moss, Mrs. M. Swartz, Mrs. C. Wolfe, Mrs. I. Josephs, and Mrs. R. Rotenberg. Proceeds go to Youth Aliyah.

• On Sunday, March 19th, the Beth Emeth Sisterhood presented 'Fashions A La Carte," a fashion show and luncheon at the synagogue. Conveners were Mrs. N. Bresver and Mrs. H. Ehrenworth.

• A meeting of Parents Associated was held on Tuesday, March 21st, at the Y.M.H.A. Dr. John Rich was guest speaker.

• A luncheon meeting of the Annie Wolfson Chapter, Hadassah, took place at the home of the president, Mrs. Lil Rubinoff. Plans were discussed for the forthcoming Theatre Night of "Spring Thaw," to be held at the Crest Theatre on Monday, April 3rd.

Conveners are Mrs. Sylvia Boksen, Mrs. Dorothy Feinstein, Mrs. Malvina Nash and Mrs. Ruth Zaid. Members planning theatre parties are: Mrs. Fran Axmith, Mrs. Sylvia Boksen, Mrs. Betty Chowsky, Mrs. Helen Cohen, Mrs. Sylvia Daufman, Mrs. Dorothy Feinstein, Mrs. Norma Fink, Mrs. Libby Fruitman, Mrs. Ruth Gans, Mrs. Sophea Haller, Mrs. Rose Hillsberg, Mrs. Dorothy Joel, Mrs. Bess King, Mrs. Sophie Korman, Mrs. Sara Lambert, Mrs. Ann Landau, Mrs. Isabel Leibel, Mrs. Evelyn Levenstin, Mrs. Gert Merker, Mrs. Malvina Nash, Mrs. Bea Ogden, Mrs. Betty Olanow, Mrs. Esther Pearl, Mrs. Fran Rubin, Mrs. Lil Rubinoff, Mrs. Fran Salem, Mrs. Freda Salutin, Mrs. Lil Shendelman, Mrs. Cecile Siegel, Mrs. Anne Stelnick, Mrs. Bernice Taylor, Mrs. Ruth Zaid and Mrs. Shirley Norris.

• On Monday, March 20th, a Musical and Film Night was held at the Shaarei Shomayim Synagogue.

Entertainment was provided by Cantor Adler and the Shaarei Shomayim Children's Choir. Singer Renee Rosen rendered selections accompanied by Michael Simmons, pianist. Films were shown of the children attending the Talmud Torah at their various activities.

Victor Sefton was chairman of the evening.

Jack Burke is principal of the Talmud Torah.

• The Beth Sholom Sisterhood held a Torah Dinner on Thursday, March 23rd, to culminate their Seminary fund-raising campaign. The Torah chairman, Mrs. Sarah Bernstein, welcomed the guests. Rabbi Monson delivered the D'vor Torah and Cantor Wahrman pronounced the blessing.

The Beth Sholom Sisterhood Choir, under the direction of Varda Hall, appeared in a satire, 'The Seven Golden Buttons." Sarah Barkin, pianist, accompanied the choir. Technical advisor was S. Bernstein and choir chairman was Rose Cappe. Mrs. Edith Morris was associate Torah chairman.

• At a meeting of the membership committee of the Clanton Park Synagogue due to the addition of the new sanctuary building, it was decided to open membership to 50 new families. Attending were: Sol Edell, Eli Munk, Dr. Leo Wolfson, Dr. Norman Shaul, Ben Schwartz, Ben Hahn, Aaron Frankel and Sandor Hofstedter. Co-chairmen of the committee are Sam Grafstein and Israel Green.

NOW IS THE TIME TO
CLEAN UP FOR PESACH!
LET US HELP YOU WITH YOUR LAUNDRY
It will be done better & faster if you send it NOW!!
TO
CANADA LAUNDRY
LIMITED
We do flat work — wet wash — shirts completely finished
SPECIAL WHOLESALE PRICES FOR INSTITUTIONS,
DRY CLEANERS, HAND LAUNDRIES, ETC.
FOR YOUR CONVENIENCE CASH AND CARRY STORE AT
1123-5 DUNDAS ST. WEST
FOR FREE PICK UP AND DELIVERY
Phone LE. 3-1146

JEWISH CATERING
• LUNCHEONS • SHOWERS
• BAR MITZVAHS • WEDDINGS
AS WELL AS ALL OTHER FUNCTIONS CAN BE CATERED AT
SHAAREI SHOMAYIM, Toronto's Largest Orthodox Synagogue
• EXCELLENT CUISINE • FINEST SERVICE
and most gracious atmosphere will ensure
an unusually successful Simchah
Under strict supervision of Kashrut Committee of Canadian Jewish Congress
FOR DETAILS PHONE:
GREENBERG CATERERS
LE. 6-4710 — LE. 3-3518

PASSOVER GREETINGS
FROM
WAYNE HARDWARE & ELECTRIC
Your headquarters for
DISHES - POTS & PANS - GLASSWARE
All Your Household Passover Needs
1104 Eglinton Avenue W.
FOR DELIVERY: RU. 2-1555

KEEP SMILING

SIZED UP

"There's a man outside", said the secretary to her boss, "who wants to see you about a bill you owe him. He wouldn't give his name".

"What does he look like?"

"Well, he looks like you had better pay him".

• • •

TOO LATE

'You say you want a job in this office? Well, what can you do?"

"Nothing".

"I'm sorry, but you should have applied sooner. All those high-salaries positions were taken long ago".

• • •

REALLY!

'How do you like your new baby sister, Jackie?"

"Oh, she's all right, I guess. But just like Pop says, there are lots of things we needed worse".

• • •

WRONG PLACE

Young Wife (at post office window): "I wish to complain about the service".

Postmaster: "What is the trouble, Madam?"

Young Wife: "My husband is in Albany on business, and the card he sent me is postmarked Atlantic City".

RECIPE

MATZOS WITH COTTAGE CHEESE

2 eggs
¼ cup milk
1 tablespoon melted butter
3 whole matzos
1 cup cottage cheese
½ teaspoon salt
2 teaspoons sugar
¼ teaspoon ground cinnamon

Beat 1 egg until well mixed. Add milk and melted butter. Soak the matzos in this mixture without breaking them. Beat the other egg with the cottage cheese, salt, sugar and cinnamon.

Place one matzo in a buttered baking dish. Cover with half the cheese mixture. Cover with second matzo, repeat and cover with last matzo. Pour any left-over egg-milk mixture over the matzos and bake in a moderate 350-degree oven for 40 minutes.

This may be served hot or cold, and is good with sour cream or with honey or with jam. Serves 4.

ONCE UPON A TIME

By RUTHIE

This week every BAHLABUSTA (housewife) is knee-deep in preparations for Passover. What a headache!

The grocer has sent with the last order a list of foods for the holiday, which she painstakingly checks off. Then she orders the fish and meats via telephone. It saves a great deal of valuable time. Next she makes a list of kosher l'Pesach, sweetmeats that hubby buys. Shopping is finished.

Now to tackle the house! The maid who has been coming three times a week for years continues with the same routine. Only this time our lady dogs her footsteps all day long. It is the maid who brings up the PESACHDIKE dishes, pots and pans from the cellar, washes them and puts them where they belong. NEBICH (a pity), our mistress is so tired by the time everything is done.

• • • • •

We're **kvetching** (complaining)? I vivdly recall the big production preparing for Passover was when I was a youngster. Mama and papa began talking about it in January. The day following Purim, they plunged right into hard labor.

Who ordered wine in those days? The house was filled with quart-baskets of purple grapes. One evening, when mama finally got papa in the mood, he took the preliminary steps to wine-making. That in itself was a delight to behold. While papa washed his feet at least a dozen times, mama spread a large strip of cheese-cloth on the kitchen floor and dumped onto it all the grapes. Then the fun started! Like a little boy, papa gingerly stepped upon the grapes. In an exploratory manner, he started squashing them. As he gained confidence, his steps became firmer. Gradually he worked himself into such a pitch, one couldn't tell whether he was doing the Irish jig, the Russian kaztosky or the hora. But who cared? The more juice squirting from the grapes, the more wine we'd have to drink. Then came the process of straining it all and boiling the concoction in huge kettles. Oh, boy, to see that again!

• • • • •

Mama's method of cleaning and getting rid of the HOMETZ (leavened bread) tortured us. Was she in her element! Like a general commanding an army, she ordered everyone about.

"Take a wisk-broom and brush the cuffs on the pants!" Did she think we hid food there?

"I put fresh sheets on the beds!" So did she think we'd sleep on the floor?

"Don't put finger marks on the windows. I won't clean them again!"

The kitchen was mama's domain. She kept inching us out of it little by little.

A whole week before PESACH she lined all the dishes on the open cupboard and covered them with tar paper. God forbid if anyone so much as glanced there.

She began cleaning the ice-box. (There were no refrigerators at the time). One shelf was kept for all HOMETZ. Gradually that space began to dwindle. Eventually it got to the point where she wouldn't trust us near the ice-box. Whatever we wanted she dug out from some hidden recess.

• • • • •

God helped, it was the day before YOM-TOV (holiday)! All day long we heard,

"Eat, eat, eat! It's a sin to waste food. The more you leave, the more will be thrown away."

What mama did at night we could very well guess. The next morning we were awakened by a combined aroma of GEFILLTE (stuffed) fish, sponge cake, nut cake, borsht.

As soon as we were up, we were pounced upon.

"Hurry up and eat. It's getting late."

It was only eight in the morning. One is allowed to eat bread until ten o'clock. But reckon with mama! She took no chances.

When we did go into the kitchen for breakfast, it was murder. We walked on wall-to-wall newspaper. Mama had already scrubbed the floor. The newspapers were a protection against bread crumbs. In fact, the floor was lined with two layers of paper — just in case a crumb fell down and slid under.

• • • • •

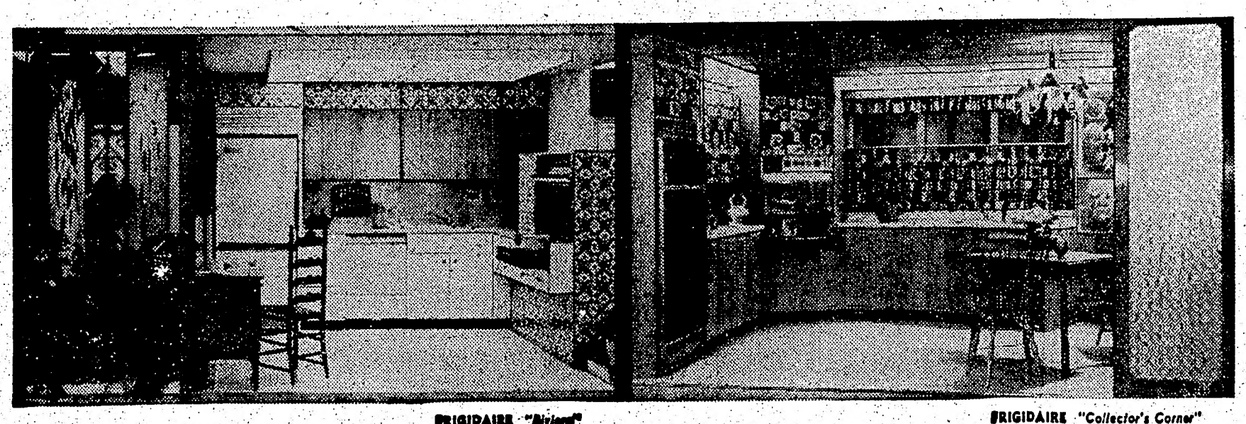
Night-time, however, brought magic. On the dining table stood the crystal decanter containing the wine papa so laboriously made. There was the paschal lambshank, the bitter herbs, the HROSES (chopped apple and nuts). Under a beautifully embroidered cloth lay the three matzohs. A KOSE (goblet) filled with wine was placed near each setting, the largest in the center of the table, awaiting the welcome, though invisible, guest, ELIAHU HANOVI (Elijah the Prophet). And, most beautiful to see, there stood papa's arm chair at the head of the table. Upon it lay, at a slant, a big feather-pillow fit for a king. For that night papa truly was a MELECH (king).

Mama? No one could tell how tired she was. All we saw was the radiance shining in her eyes as she took her seat next to papa as his MALKA (queen).

(Copyright 1961, CJN)

A MITZVAH
is a good deed. According to Hebrew custom the offering of food to those sitting shiva is a mitzvah. Town House features a fine assortment of food trays that you may send to relatives and friends sitting shiva. Call our Catering Manager for complete information.
TOWN HOUSE RESTAURANT
CATERERS LTD.
881 Eglinton Ave. - near Bathurst
Toronto RU. 1-3569

DISTINCTIVE CATERING
A NEW CONCEPT IN KOSHER CATERING
FAYE BROWN CATERERS LTD.
Catering And Take Out Service
RU. 9-5321 AT 2997 BATHURST ST. RU. 9-5321
Open Daily: 10 a.m. To 6 p.m. - Thursday 10 a.m. To 9 p.m.
You Can Be Sure Of 'An Affair To Remember'
AT FAYE BROWN CATERERS

FRIGIDAIRE KITCHENS at the HOME SHOW

FRIGIDAIRE "Riviera" FRIGIDAIRE "Collector's Corner"

PLANNED DESIGNED BUILT BY MBE Modern Building Enterprises Ltd.
— and YOU can have a new kitchen in your home too!
Just imagine — living like a queen — in the kitchen of your dreams . . . designed and custom-built just as you want it. Enjoy the same Frigidaire Flair range built-in glamour that you saw at the Home Show . . . and live ahead of your time beautifully, effortlessly. Modern B.E. Ltd. has been custom-building kitchens and remodelling homes for over 20 years. We'll be glad to discuss your ideas and make suggestions without obligation.
Budget terms available.
For full information about the planning, designing and building services we have to offer, phone or write:
"Confidence Counts"
Call OX. 9-9638
Member Toronto Builders Exchange
MBE Modern Building Enterprises LTD.
Since 1940 Shops and Showrooms — 276 MAIN STREET, TORONTO 13

For The FINEST In MUSIC Call

Archie Ginsberg
AND HIS ORCHESTRA
RU. 9-1376

NOW 3 STORES
EVERYTHING FOR PESACH
HERMES BAKERY
924 ST. CLAIR W.
LE. 5-3791
642 SHEPPARD Ave. W.
ME. 5-1932
2885 BATHURST ST.
RU. 7-5982
THE MODERN KOSHER BAKERY

KOSHER ZION
CHAPMAN'S
A FULL ASSORTMENT OF 100%
PURE BEEF DELICATESSEN PRODUCTS
KOSHER FOR PASSOVER
1248 Eglinton Ave., W. RU. 1-3821

SHOWBUZZ

by bruce richardson

O'KEEFE CENTRE

Florence Henderson

The inimitable Imogene Coca and Edward Everett Horton are exciting O'Keefe patrons in the Broadway musical "Once Upon A Mattress", which had a two year run in New York. "Mattress" is a freewheeling adaptation of Hans Christian Andersen's Fairly Tale "The Princess and the Pea". It is a happy, uninhibited musical romp with enough sophistication and wit to beguile adults and a fairyland quality to entrance youngsters as well. Mary Rodgers, daughter of the famous composer Richard Rodgers, wrote the gay and lilting music.

Coming April 4th the Rodgers and Hammerstein award-winning musical "The Sound of Music". Vincent Donehue directs the entire production of "The Sound of Music", the musical based on the career of the singing Trapp family. The story occurs in Austria in 1938, just before the Nazi invasion. Maria Rainer (Florence Henderson) is a young governess in the Trapp household. She falls in love with father Trapp and re-unites him with his children from whom he has become estranged since his wife's death.

"The Story of the Trapps is unbelievably dramatic", says Mr. Donehue. It is based on the memoirs of the Baroness Von Trapp, now living with most of the family in Stowe, Vermont. An unsual love story, the plot is also mixed up with the 1938 Anschluss and the decision of the wealthy Trapps to leave all behind and flee to freedom.

The father, Baron Von Trapp, was a World War I Austrian Navy Captain credited with launching the first torpedo ever fired. He was a rabid anti-Nazi who abandoned his Salzburg estate and fled to the United States. The

THE HI-LITES

mother was a tomboyish Benedictine postulant who married the Baron instead af becoming a nun, and turned his family of seven into the first rate choir that was destined to become the world famous Trapp singers. Rodgers and Hammerstein have set the story to a beguiling score that compares with the all-time Broadway hit shows. Florence and the Trapps stop the show cold with their rendition "Do — Re — Mi". Father Trapp sings "Climb Every Mountain" as he leads his family over the Swiss Alps to safety. Not since "You'll Never Walk Alone" have Rodgers and Hammerstein written a song of such genuine inspirational appeal.

"SPRING THAW"

Spring Thaw '61, the gay musical satire returns home to Toronto after a two-week tour of nine Canadian cities.. Wednesday, March 29 will mark the first time "Spring Thaw" has played the Crest Theatre in 14 years of highly successful production. This bizarre spring musical, much of it a satirical view of the Canadian scene, is packed with versatile talent. The cast includes Jack Duffy, Betty Robertson, Barbara Hamilton, Peter Mews, Leo Leiden, Gale Gerber, Bill Cole and Jean Templeton.

Under Mavor Moore's fine direction, "Thaw '61" promises to be as delightfully exciting as past productions and drew rave notices throughout its tour. Burke Martin's London Free Press review heading.... 900 Go Home Deliriously happy on seeing uproarious Spring Thaw.

Betty Robertson

Club Oasis At The Barclay Hotel

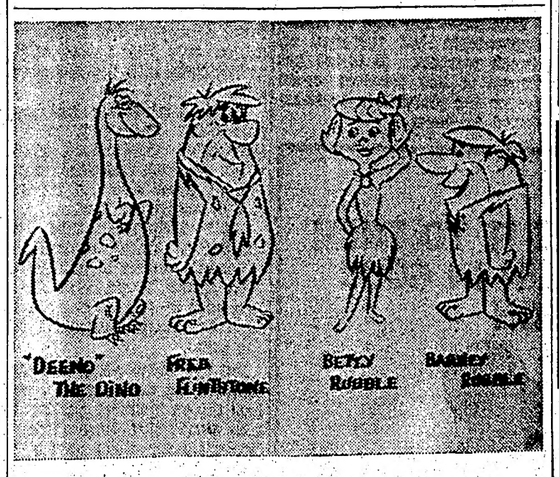
The Hi-Lites, that scintillating young Canadian trio are scoring a big hit with customers of Al Seigel's bistro with their versatile harmony and energetic comedy. Capable of playing any supper club on the circuit, their clever song stylings range from ballads, fast tempo singing, frenzied satire and Rock and roll, through a medley of old favourities and impersonations of the greats of yesteryear.

CELEB HI-LITES

Singer **Johnny Mathis** has made the Anti-Defamation League of the B'Nai Brith in New York the beneficiary of a $25,000 policy insuring his life... **Mel Torme** will feature at the Barclay week of April 3rd, and will guest on CBC TV's Jack Kane Show April 10th.... Music lovers will love Columbia Records new LP release, "Overture", **Leonard Bernstein** conducts New York Philharmonic.... Eighteen years ago, your writer was a copy boy at **The Globe and Mail** and used to spend many enjoyable moments discussing sports with **Mike Harris**, of the Prince George Hotel newstand. Today I was saddened on hearing of the death of his 18 year-old son.... The busiest account executives in town: Murray Buckstein, Bob Howe and Jerry Rafferman....

"The Sound of Music" had an advance sale of over $2,000,000 at New York's Lunt-Fontane Theatre.... Turn on CBC's Channel 6, Monday's at 9 pm for "The Flintstones", a cartoon satire a la Jackie Gleason's Honeymooners in a stone-age setting.... For 'swinging' jazz six nights a week, try Dundas Street's George's Spaghetti and Pizza House. Joe Kaufman plays nightly. Brother Moe wrote and recorded "The Swinging Shepherd Blues".... Bob Prentice, Detroit Tiger scout and former player of the Cleveland Indians is in Public Relations at the O'Keefe Centre.

Leonard Bernstein



THE FLINTSTONES

THEATRE IN TORONTO — By Barbara I. Pearl

"EXODUS" AT THE TIVOLI

Wednesday, March 22nd, the doors of the Tivoli Theatre were finally opened to the Toronto public with the showing of "EXODUS", based on Leon Uris' novel on the liberation of Israel.

Eve Marie Saint, the star of the film, did not portray a convincing Kitty Fremont. Not once did she submerge herself wholeheartedly into the mould of an Israeli. It was obvious that she took Israel and all it meant in stride only because she happened to fall in love with Ari Ben Canaan (Paul Newman).

As for Paul Newman — I don't think the part of Ari, Haganah leader, was for him. There were times when he was too supercilious.

Bouquets go to Sal Mineo and Jill Haworth. As Dov Landau, concentration camp graduate, and Karen, the little refugee, they are the only ones who revealed what it was all about. An Oscar to them.

David Opatoshu played the part of the Irgun leader brilliantly. But is is too bad that Otto Preminger made him what he wasn't. The real Irgun leader was not an old man, as one is led to believe. Nor did he die. In fact, he is very much alive. Opatoshu's portrayal of him is pale and insignificant when compared to the true life of one over whose head the British always held a price.

One would think, after an interminable length of time, the ending would be more digestive. It is drab, disappointing, unfinished.

The Jew, since time immemorial, had something to cry about. That came to an end when the State of Israel was proclaimed. Mr. Preminger lost the entire purpose of "EXODUS" by not depicting how worthwhile all deprivations were. If he wished to impress the world, especially the non-Jews, with what tenacity a people could cling to its hopes — against all odds — and win, it would have been more befitting for him to finish "EXODUS" on a note of triumph. It would have been more agreeable to view Israel as it has become, thanks to a handful of "rebels" — a land of beauty and a nation of usefulness for all time.

"EXODUS" is premature. Too many people are yet alive to be able to view it objectively. Memories are too poignant. At least two generations must pass before a film which is fiction based on fact — not fact — can be accepted.

Marginal Notes

PIERROT LANDS IN AUSCHWITZ

By S. BERSON

Many of us in the writing profession sometimes envy Pierre Berton. First of all, we envy him his French name. It has become a household word almost as popular as the song, "Mon Ami Pierrot". We shouldn't be surprised if, sometimes in the near future, some soap manufacturer would call a new product, "Mon Ami Pierrot Berton". For everything else in the lively arts is somehow linked to this famous journalistic by-line: radio, television, theater — and what not. ... ...Naturally Pierre Berton enjoys this fame. He is a self-righteous man, always on the lookout for wrong-doers. It is good to be a just man, never to be tempted by evil while enjoying the niceties which evidently protect one from temptation. Or course, a righteous man living on bread, salt and water could not accept the role of Judge of all mankind and still continuously detect the foibles of others as does Pierre Berton. The old Hebraic saying, "there is no saint in the land who does good and does not sin", does not apply to Pierre Berton. He never sins, he never does wrong. He is always right.

• • •

We would continue to be amused by this spectacle in an otherwise highly respectable newspaper were it not for the fact that Pierrot is becoming a spoiled child. No one over tapped his knuckles. Therefore, he continues to insult even the holiest of holies.

Last Friday, for example, Pierre Berton selected Adolph Eichmann and Auschwitz as two humorous topics for his column. We quote:

Title: Exclusive!
ADOLPH EICHMANN WAS MY MOTHER.
Subtitle: Here, for the first time, is a little-known sidelight on the bizarre life of the most hated Nazi of our time. Though these revelations may shock you, we publish them here as a revealing human document and a warning to the future. Here's the story you WON'T be told at the Eichmann trial.

Title: AT LAST! AN ECONOMY DIET THAT REALLY TAKES OFF POUNDS.

Subtitle: Exhaustive wartime tests at Belsen and Auschwitz now prove beyond doubt that the controversial "sawdust diet" really work—and is easy on your food budget, too. Here's a revolutionary method of losing weight that actually saves you money.

So if any up-and-coming editor is short of ideas he can have these absolutely free. My own magazine days are over.

Concluding on a serious note, we add: Remove your shoes, Pierrot, for the ground upon which you trod is holy. This is not a theme for sarcasm or humour, nor even for macabre satire.

Dine Out Tonight

Cafe

MENORAH
RESTAURANT CATERERS
1296 EGLINTON AVE. W.
Toronto
Fully Air Conditioned for Your Comfort
Pastries Fresh Baked Daily on the premises
Daily Specials for Luncheons and Dinners
After Theatre or Bowling
Snacks a Specialty
Banquet Facilities
Free Cake with any Birthday or Anniversary Reservations.
Make the MENORAH Your Late Evening Rendezvous
Phone RU. 7-9071

From the house of many menus.
Catering service
...King David Room and Top Of The Town
The New
Town House Restaurant Caterers
881 Eglinton, near Bathurst
RU. 1-3569
Luncheon from 75c
Dinner from $1.45

EZRAS
370 WILSON AVENUE, Downsview, Ont.
Tel. ME. 3-0773
FAMOUS KOSHER FOOD
FULL LINE OF DELICATESSEN AND DELICACIES
Strictly KOSHER for Passover

ITALIAN CUISINE — FOR GOURMETS
OLD ANGELO'S
45 ELM STREET
TORONTO
EM. 8-2413

LENDALE RESTAURANT
1783 AVENUE ROAD (near Melrose)
We Specialize in ...
BAR B-Q CHICKEN & SPARE RIBS
ALSO TAKE-OUT ORDERS — RU. 3-9045

FREIMANN'S PASTRY
SPECIALIZING IN EUROPEAN PASTRIES
FOR ORDERS CALL
MAIN STORE
1244 Bloor St. W. LE. 4-4963
BLOOR & YONGE SUBWAY
WAlnut 1-3543

BRIDGE
• Learn the latest methods of Contract Bridge.
• Enjoy a good game at our Studio every night of the week.
• Duplicate Games every Monday night.
• Open House every Saturday night - No Obligation.

ΣΩΚΡΑΤΗΣ
Visit The New CLUB SOCRATES for the finest Charcoal-Broiled Steak Dinners and Shiskeb a b s, and relax in the beautiful atmosphere of the Socrates Dining Room.
719 YONGE
opposite Lowe's Uptown
WA. 3-0937

• NOW OPEN •
ENJOY DINING AT THE BEAUTIFUL NEW
BELLA VISTA RESTAURANT
Specializing Italian Cuisine
Take-Out Service
51 EGLINTON AVENUE EAST
HUdson 9-8304
CHEF PAUL FAZZARI of the original Belvedere Restaurant
ITALIAN FOODS

ZUCHTER'S
FOR THE BEST IN
PASSOVER DINING
TAKE OUT SERVICE - OPEN SUNDAYS
315 Adelaide St. W. EM. 8-6647

MEET YOUR FRIENDS AT
THUNDERBIRD RESTAURANT
FEATURING:
• Southern Fried Chicken
• Kishka • Knishes
• Home Made Pastries
3310 KEELE ST. ME. 6-4023

THEATRES

O'KEEFE CENTRE
For the performing arts Front & Yonge EM. 3-6633
NOW PLAYING — THIS WEEK ONLY
THE LOVABLE, LAUGHABLE MUSICAL LARK!
IMOGENE COCA EDWARD EVERETT HORTON
ONCE UPON A MATTRESS
Also Starring KING DONOVAN
Box Office Open 11 a.m. To 10 p.m. Phone Orders EM. 3-6633
3 WEEKS ONLY APRIL 4 - 22
FLORENCE HENDERSON
In the Award Winning Musical
THE SOUND OF MUSIC
Music and Lyrics by RODGERS & HAMMERSTEIN
Book by LINDSAY & CROUSE
with BEATRICE KREBS • JACK COLLINS LYNN BRINKER and JOHN MYHERS
Entire Production Directed by VINCENT J. DONEHUE
BOX OFFICE OPEN 11 A.M. - 10 P.M.

COMING APRIL 3-8 MEL TORME "MR. TALENT"
IN THE BEAUTIFUL Club Oasis
2 SHOWS NIGHTLY 9p.m.& 11:45p.m.
Dancing until 2a.m. to PERCY CURTIS and his Orchestra
Appearing! March 27 - Apr. 1
THE HI-LITES
YOUTH! PERSONALITY! VERSATILITY!
plus HANK GARRET
A new sensational Rising Comic
Bob Arlen Dancers with Bobby Rose, singing M.C.
FOR YOUR SOCIAL FUNCTION, PARTY, ANNIVERSARY CALL EM. 3-4151
At Sigel's in the Barclay HOTEL
Front & Simcoe Sts.
FREE PARKING
RESERVATIONS EM.3-4151

14th FABULOUS SEASON!
MAYOR MOORE presents the all-new
"SPRING THAW '61"
the annual musical review of the Canadian scene
DAVE BROADFOOT BARBARA HAMILTON PETER MEWS
JEAN TEMPLETON JACK DUFFY BETTY ROBERTSON
BILL COLE GALE GERBER LEO LEYDEN
Sets: MICHAEL JOHNSTON Costumes: CLAIRE JEFFERY
Musical numbers staged by ALAN LUND
JOHN FENWICK Musical Director
OPENS MAR. 29 THE CREST THEATRE AT HU. 7-4541
MAIL ORDERS TILL APRIL 29! — BOX OFFICE NOW OPEN! Mon.-Thurs. at 8.30 p.m.: 3.00, 2.25, 1.50. Fri.-Sat. at 9 p.m.: 3.50, 2.25, 1.75; Fri.-Sat. at 6 p.m.: 2.00, 1.00

golden goodness from Israel
JAFFAS
those juicy oval oranges are here now!

TORONTO ONLY

By Ben Nobleman

BRENDAN BEHAN GOES TOO FAR

Irish playwright Brendan Behan has gone too far in trying to live up to his newspaper reputation of being a common drunk and a character. True it raised him from an obscure writer in Ireland to a guest on the Jack Paar Show and Broadway. But it gets boring to read about Behan on the front-pages of Toronto newspapers as creating a disturbance in a hotel lobby at 4 a.m. and being arrested for drunken brawling. George Bernard Shaw and Sean O'Casey didn't have to do that to achieve fame. Such behaviour is notoriety and in poor taste.

The newspapers may have created a Frankenstein in building up Behan's drunkeness. He may soon believe his own press clippings and end up belonging to Alcoholics Anonymous. Soon any writing talent may disappear for a foggy brain seldom produced good plays.

The disturbing feature of all this is the undue amount of space devoted to Behan in the Toronto papers. As Nathan Cohen pointed out in his Toronto Star column, Impulse, the jazz show at the O'Keefe Centre featuring Behan as a sort of M.C., was "incoherent, aimless and tedious". Behan was supposed to provide a script for the show, according to producer Alexander Cohen. But he didn't find the time to do so. He also missed the matinee performance on Tuesday and as a result was fired. If Behan isn't careful he may end up a flash in the pan.

The interesting part of all this is the rush certain local TV shows put on to have Brendan Behan on as a guest. He didn't show to good advantage on either Fighting Words or Better Late. He rambled on about irrelevant topics and often couldn't be understood.

But the powerful media of the American press and television was enough to make Behan a desireable guest. If he was a native Canadian he wouldn't get to first base. There are dozens of talented Canadian writers, poets, artists, actors who can't get two lines of publicity in the press. But as soon as they're accepted in the United States, there's a mad rush by local columnists and televish commentators to interview them. Lou Jacobi, Monty Hall, Arthur Hiller, Joan Fairfax, Wayne and Shuster, Gisele MacKenzie, to name a few, are typical examples of this inferiority complex.

The unfortunate situation is that nothing can change it. It took 10 years before officials of the Canadian National Exhibition decided to abandon their "American headliner" policy. Anyone who dared criticize this policy, the writer included, was labelled as a heretic and nationalist. But after two successful flops at the box-office with George Gobel and Phil Silvers, the CNE brass finally have seen the light. Meanwhile hundreds of talented Canadians have been denied the opportunity to appear at the CNE because of this inane policy perpetuated the past 10 years.

"There are none so blind as those who will not see". The officials in charge of the CBC, private television, the CNE and all other entertainment media should make the strongest efforts to discover, promote and develop Canadian talent. There are numerous talented artists working at menial jobs praying for the break that never comes. The Star and Telegram are giving Canadian actors and singers deserved publicity in their weekend entertainment pages and deserve praise for this innovation. All we need now is a few Jack Paars to discover the Canadian counterparts of Shelley Berman, Joey Bishop, Phil Ford and Mimi Hines, Jonathan Winters, Genevieve, Charley Weaver, Dody Goodman and many others.

PRIVATE TV NETWORK TO BE REALITY

Discussions held last week in Toronto between representatives of eight private TV stations, including CFTO-TV, Toronto indicate that a second TV network will be a reality this fall. Thus after eight years of monopoly, the CBC will finally have badly-needed competition. In television as in private business competition is the lifeblood of the free enterprise system. It improves and stimulates business.

Thus far with the CBC being the only TV outlet in the major cities, it often tended to become smug and complacent. Bad shows did not result in reprimand of those in charge. Also to a large extent the CBC is part of the civil service and experience in show business was not a prerequisite for obtaining employment at the CBC. Personal friendship was often sufficient. Governments come and go and the CBC changes little. The best sinecure for a young fellow just out of school is to get a job at the CBC. For no one has been fired there since 1942.

Spence Caldwell will be president of the new network and CFTO will be the key station. Its to be hoped that rivalry between the two networks will not be taken out on the artists. For it has been rumored that certain show people who have appeared on CFTO have been cancelled from appearing on the CBC. Talent is talent, regardless of who uses it. There is no room for pettiness, vindictiveness or grudges in television. No one should be backlisted at the CBC, which-still is the richer the two because of an $80,000,000 annual grant from Parliament, because they have appeared on CFTO. Newspaper critics, regardless of the political orientation of their newspapers, should give equal coverage to shows of both the CBC and CFTO. No artist should be forced to take sides as in the Jack Paar-Ed Sullivan feud. A private TV network can be a boon to Canadian show business if it creates new jobs and gives an outlet to Canadian talent.

HAMILTON OBSERVES GOLDEN JUBILEE OF TALMUD TORAH

• **The Hamilton Jewish Community** will observe the Golden Jubilee of the founding of its Talmud Torah on April 9th, 1961, with an anniversary dinner at the Jewish Community Centre, 57 Delaware Avenue, Hamilton. Special tribute will be paid to the late **Rabbi Samuel Levine**, founder of the community-sponsored Hebrew School, and to **Mr. Frank Rubinstein**, chairman of the Board of Jewish Education. Guest speaker will be **Rabbi W. Wurzburger** of Cong. Shaarei Shomayim, Toronto. The **Hon. Judge J. Sweet** of Hamilton will act as Master of Ceremonies. Special guests are **Dr. J. Finkelman, Dr. J. Klinghofer** and **Mr. H. Steiner** of the Canadian Jewish Congress.

The **Hamilton Talmud Torah** was founded in 1911 by Rabbi Levine. Since then it has become one of the best known schools in Ontario, sponsored by the community. Current enrollment is close to 200 pupils, with twelve classes in two locations, one of which is the Jewish Community Centre. **Rabbi Moshe Alon** is Educational Director of the school since 1959.

The late Rabbi Samuel Levine

Frank Rubinstein, Chairman Board of Education

BULLETINS

MAPAI FOR QUIET ELECTORAL CAMPAIGN

HAIFA, (JCNS) — The first major step toward the effective opening of Mapai's elections campaign, by giving new directives on the Party's electoral policy, was taken here by Mr. Joseph Almogi, Mapai Secretary, at a meeting with representatives of Workers' committees.

Mr. Almogi stated that Mapai has decided to wage a quiet electoral campaign without noise or loudspeakers, because it had the duty of clearing the air of hatred resulting from the "Lavon affair."

He predicted that Mapai would yet surprise its opponents. He then welcomed the formation of the new Liberal Party, but said that elections were decided over a matter it was criminal to have inflated to the proportions of causing the Government's resignation.

ISRAEL DENIAL

TEL AVIV, (JCNS) — Official Israeli sources denied that any Israeli was sent to Argentina to track down Dr. Josef Mengele, the former Auschwitz camp doctor.

Following fantastic reports from Buenos Aires on this subject a Foreign Ministry spokesman stated that the woman, Nurith Eldad (née Danziger) an Israeli divorcee left Israel for Argentina in December, 1959, to visit relatives, and had remained there. She had no connection with any official Israeli body.

After her death, the Argentine authorities informed the Israel Embassy accordingly.

Mrs. Eldad was born in Frankfurtam-Main but possessed an Israeli passport. It is not yet known if her relatives would prefer her remains to be transferred to Israel.

EICHMANN TRIAL: DENIAL OF ASSURANCES TO DR. ADENAUER

JERUSALEM, (JCNS) — The Israel Foreign Ministry denied all knowledge of a story emanating from New York that the Goverment had given unofficial assurances to Dr. Adenauer that Israel-German relations would not be influenced by the trial of Adolf Eichmann.

The spokesman at the Foreign Ministry said that certainly no instructions had been given to anyone to make any statement to Dr. Adenauer on the subject.

1,500 NAZIS LIVING IN SEVERAL COUNTRIES

NEW YORK, (JCNS) — A "Who was Who" of approximately 1,500 important Nazis has been prepared by the World Jewish Congress here to help the prosecution in the forthcoming trial of Adolf Eichmann in Jerusalem.

The compilation, "Preliminary List of Persons Accused or Suspected of Crimes Against Humanity," was prepared by Dr. Nehemiah Robinson, Director of the W.J.C.'s Institute of Jewish Affairs.

Among those listed as living in various countris are Veide, and Karlis Wittenbergs, both of whom were district leaders in Latvia, now stated to be living in Britain In the U.S.A.., according to Dr. Robinson, are Andrija Artukovic, listed as Minister of the Interior in Nazi Croatia, and Ferdinand Durcansky, Foreign Minister of Nazi-controlled Slovakia.

Those who served in Eichmann's Commando unite are listed as: Ferdinand Daurasch, Ernest Girzick, Otto Heischmann, Vikto Nagler, Otto Schwaner, Oskar Senger, Alfred Slavik, Franz Stuschka, Franz Toyfel, Yosef Umschau, Josef Weizel, and Anton Winniwarter.

Among the alleged Nazis and Nazi collaborators reported now living in various parts of the world are:

Argentina: Dido Kvaternik, formery Croatian; Josef Mengele, who chose persons for execution in Bergen-Belsen; Jan Durcansky, former Slovakian Minister whose extradition Argentina has refused.

Brazil: Baron Bubbi von Alvensleben, adjutant to Himmelr and allegedly responsible for mass executive in Poland; Hervert Cukurs, Latvian collaborator; and R. Striglics, head of the Police in Riga during the Nazi occupation.

Sweden: Karlis Vilkanics, the Nazi chief in Ludza, Latvia.

Egypt: Wilhelm Boeckeler, now known as Abdel Mah Krim, former S.S. officer who participated in the liquidation of the Warsaw Ghetto; Erich Buenz, now known as Ali Allen; Dr. Hans Eisele, Dachau camp physician; Karl Holter, former Gestapo official; Dr. Johannes von Leers, now known as Omar Amin von Leers; and Albert Thielemann known as Aman Khadar, former S.S. leader.

Boeckeler, Buenz, and Thielemann are reported to be members of President Nasser's "Israel Department."

Reported in Syria: Alois Anton Brunner, an Eichmann deputy in Vienna, Berlin, Paris and Salonika.

LAVON FUROR DIMS EICHMANN'S TRIAL

JERUSALEM — With elections looming, Israel faces the uncomfortable prospect that a renewed debate over the Lavon affair will coincide with the Eichmann trial.

The turn of events has been particularly distressing to the Ben-Gurion Government, which wants as much undivided attention as possible to fall on the trial of the former Nazi.

Adolf Eichmann's trial, on charges of having devised the systematic murder of millions of Jews during World War II, is scheduled to open here April 11 in a courtroom constructed for the event.

But the Lavon affair has also captured the public interest and has driven political parties to take stands that have made it impossible for them so far to form a new Government.

U. S. URGED

(continuation from page 1)

and such feeling will be engendered if the gap between the military strength of Israel and that of the Arab States under the leadership of the U.A.R., is widened in our disfavour."

AID TO NEW COUNTRIES

Mrs. Meir then announced that the medical school of the Hebrew University is to open a special five-year course to train doctors from underdeveloped countries, and the Institute of Technology in Haifa is introducing a four-year course for agricultural engineers.

The pace of Israeli technical aid for new countries, she said, has been speeded up, and the number of trainees to receive courses here will reach 1,000 this year, while the number of Israel experts sent abroad will reach 400. She contrasted Israel's operations in Africa with those of the U.A.R. which were designed solely to increase its influence.

To that effect, went on Mrs. Meir, the U.A.R. was using Islam as an instrument for political power. "A new radio station 'The Voice of Islam' is being built to bring Egyptian gospel to Moslems all over the world, especially in Africa."

DIPLOMATIC RELATIONS

Discussing the expenditure of her Ministry's budget of just under I£20 million, Mrs. Meir said that Israel maintains today diplomatic or consular missions in more than 70 countries. In fact, she said, Israel was now represented in all countries which are members of the United Nations, except for the Arab countries and three other countries which are influenced by the Arabs in their attitude to Israel.

If Israel is not represented in some countries, this was because of a lack of means, but it was the shortage of manpower which had last year been felt with special urgency. Israel's foreign relations were in fact growing in content as well as in dimension. A special Department in the Foreign Ministry has been set up for international cooperation, and work had also increased in the spheres of information and cultural relations.

Other points in Mrs. Meir's address were that it was too early to speak of an approach to the new Kennedy Administration about questions vexing Israel in the Middle Eeast. As regards Ceylon's breaking off relations with Israel she would refer to the basic political concept that a country committee a political mistake when it allowed itself unnecesarily to be dragged into a dispute in which it is not a party.

TRAVEL

TRAVEL ARRANGEMENTS BUSINESS or PLEASURE
Air — Ship — Bus — Rail
Cruises — Tours — Hotels
World-wide Service
O. K. JOHNSON & CO. Limited
697 BAY ST — EM. 6-9488

Symposium: Ben - Gurion versus Nahum Goldmann in debate: Dr. S.B. Hurwich and Mr. David Newman, at 12 Viewmount Avenue. Public invited. For further information call: RU. 3-7338.

PERSONAL

WILL YOU GET MARRIED?
Ladies and gentlemen, regardless of their age, who want to get married and find their real mates of life call the experienced Shadchente RU. 1-6562 evenings between 6.30 p.m. and 9 p.m.

Satisfaction Since 1871
The Willis Piano
Leads in PERFORMANCE — APPEARANCE VALUE
MASON'S MUSIC
1555 EGLINTON AVE. W. — Tel. RU. 2-3782

HAPPY PASSOVER
Philip's MEN'S SHOP
FEATURING SHIFFER - HILLMAN TAILORED CLOTHES
374 EGLINTON AVE. W. TORONTO HU. 5-3266

DADS:
YOU OWE IT TO THEM TO REMAIN IN GOOD CONDITION

AT
YORK HEALTH CLUB
1541 AVENUE RD. Tel.: RU. 7-1494
in 60 days:
UNDERWEIGHT - Add 1½" to each arm, ½" on chest and shoulders, gain 12 pounds body weight.
OVERWEIGHT - Lose 15 pounds, 3½" off hips and waist.
2 WEEKS' FREE TRIAL CALL TO-DAY
OPEN 10 A.M. — 10 P.M.
SEPARATE DEPARTMENT FOR LADIES

To everyone in the Jewish Community
HAPPY PASSOVER
The BANK of NOVA SCOTIA
your partner in progress

WORTH WAITING FOR!
GG GREENWIN GARDENS
An Entire Community of Greenwin 'Status' Homes
WATCH US GROW
on Keele north of Sheppard

CLASSIFIED
COLUMNS OF OPPORTUNITIES

FLORISTS

BUD BOLTON FLOWERS
For That Individual Service Everybody Wants
WA. 1-6363

LILIA FLOWER SHOP
Specializing in wedding bouquets, bar-mitzvahs and floral arrangements for all occasions.
630 Queen St. W. EM. 6-4183

MISCELLANEOUS

Is There A Bar Mitzvah Or Sweet Sixteen Coming Up In Your Family?
SELMA BLACK ENTERPRISES
can handle every detail or any one service at no extra cost to you. Catering accommodation, music, flowers, photography, invitations. You supply the guests, We look after the rest. No affair is too big or to small to be handled by-
SELMA BLACK ENTERPRISES
Party Planning Service
RU. 1-4573

JOHN B. PARKIN ASSOCIATES
Architects And Engineers
TORONTO ONTARIO
JOHN B. AND JOHN C. PARKIN ARCHITECTS
MONTREAL QUEBEC

SERVICES

CABINET MAKING — all kinds of carpentry remodelling and repairs. All work guaranteed. Francis Bennett. EM. 8-7260.

H. HILL
77 Ashborne Drive
LE. 2-6541 — BE. 9-0314
ISLINGTON
Eavestroughing, Roofing, Paving, Floor Cleaning and General Repairs.

ALF & RENEE STANTON SIGNS
RU. 7-8171
435 GILBERT AVE., TORONTO
Posters, Showcards, Truck Lettering, etc. Reasonable prices, First class work, Prompt service.

HARRY'S READY-MIX CONCRETE Ltd.
Radio Controlled Trucks
Washed Materials
Good Service
55 Toro Rd., Downsview
ME. 6-2220

CHROME CHAIRS
Expertly Recovered
EVENINGS CALL ME. 3-1840
Mark's Chrome Upholstering
LE. 6-9953
2241 DUNDAS ST. W.

HANDYMAN
To My Many Customers In The Jewish Community, Thanks For Your Work In The Past, And I Hope I Can Serve You In The Future.
CARPENTRY, PAINTING, AND REPAIR WORK.
Reasonable Rate
HU. 3-2473

TUTORING
FRENCH AND SPANISH
Experienced teacher would give Private French and Spanish Grammar and Conversation to all High School Grades or University level. References of satisfied students available.
1490 Eglinton Ave. W.
RU. 1-1323

PHOTOGRAPHY
Photography - weddings, bar-mitzvahs, sweet sixteens. Movies & stills - reasonable prices. RO. 9-9944.

REAL ESTATE

Selling or Buying a Home
CALL
ROSE HERSH LIMITED
TORONTO REAL ESTATE BOARD REALTOR
ME. 3-7777
4140 BATHURST ST.
Between Sheppard and Wilson Ave.

FOR SALE

HOUSE FOR SALE
DUFFERIN & LAWRENCE — 7 Rooms, split level, finished basement - just 4 years old. Newly decorated throughout. Aluminum windows and other extras. Privately RU. 3-7858

HOUSE FOR SALE
FOREST HILL VILLAGE — Bathurst - Eglinton District Beautifully decorated 9 rooms, three bathrooms, attached heated garage, panelled library and recreation room with bar. Owner RU. 2-0923

FOR RENT

1 LUXURIOUSLY FURNISHED
1 bedroom apartment for rent.
125 Bathurst — Neptune. Near the Jewish Home for the Aged. RU. 1-3626 - BA. 5-0835.

Space To Let
MEETING HALL, available for rental purpose. The Linitzer Benefit Society now have a large, beautiful meeting hall, centrally located, Lawrence & Dufferin, with ample parking space. For information contact Mr. Moe Kornblum EM. 8-3740 or RU. 2-9374.

HELP WANTED
SALESMAN — To contact builders, age no barrier, car essential. Draw Against commission. Call Mr. Singer ME. 3-4661

DISTRICT SALESMEN WANTED - To handle imported and domestic merchandise. Good commissions. All replies confidential. Contact, Myer Bowen, 3515 Van Horne Ave., #5, Montreal, Que. RE. 3-5472.

Teacher Wanted
REQUIRED:
QUALIFIED HEBREW TEACHER who will also assist in Youth programming.
Please state experience and salary expected.
Reply to Rabbi P. Rosensweig, 169 Lydia St., Kitchener, Ontario.

ACCOUNTANTS
Jerry Friedman B. Com.
CHARTERED ACCOUNTANT
Suite 300
3130 Bathurst Street
Toronto 19, Ontario
Tel. RU. 7-4557 - 8 - 9

PLEASE NOTE
THE NEW LOCATION OF
BARENHOLTZ
1 BARCLAY RD.
Downsview
One Block North of Wilson
One Block West of Bathurst
(1 minute from 3786 Bathurst)
PHONE ME. 6-4180

THE CANADIAN JEWISH NEWS

Passover MAGAZINE

Toronto, Ont. Friday, March 31, 1961 Section Two: 48 Pages Nisan 14, 5721

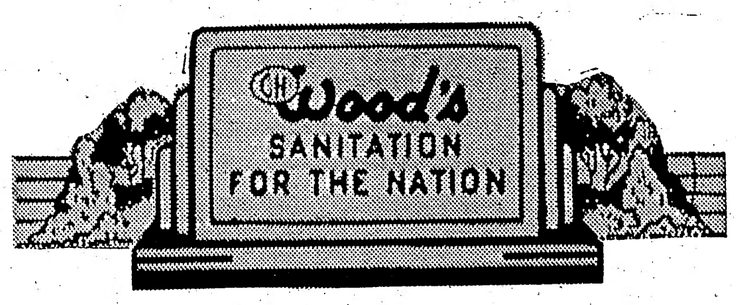
Passover Gifts
for the Home

FINE CHINA — HAND CUT CRYSTAL — FIGURINES
PEWTER — WOODEN WARE — SILVERPLATE
BIRKS OWN STERLING

BIRKS
JEWELLERS
134 YONGE ST. • 33 BLOOR ST. W.

FEDERATED
CUSTOMS BROKERS LTD.
Clearances at Mid-Continental Truck Terminal
1608 THE QUEENSWAY, TORONTO 18 - CL. 9-8256

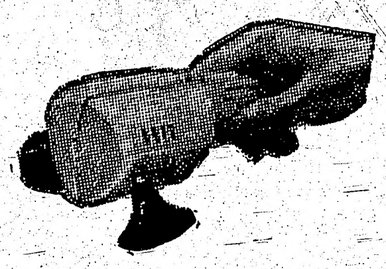
WE EXTEND GREETINGS
AND SINCERE GOOD WISHES
TO OUR JEWISH FRIENDS AND CUSTOMERS
IN THE CONSTRUCTION INDUSTRY
AND BUILDING TRADES



G. E. LESLIE & CO.
MEMBERS
TORONTO STOCK EXCHANGE — MONTREAL STOCK EXCHANGE
CANADIAN STOCK EXCHANGE
THE INVESTMENT DEALERS ASSOCIATION OF CANADA
are pleased to announce the appointment of
MONTE BEDER
CHAS. LAMBERT R. McINTYRE
B. GOLDSTEIN
as account executives
347 BAY ST. — EMpire 3-3141
F. J. REYNOLDS
Resident Partner
OTHER BRANCHES LOCATED AT
Halifax, N.S.; Sydney, N.S.; Saint John, N.B.; Moncton, N.B.
head office 360 St. James St., Montreal, P.Q.
DIRECT WIRES TO NEW YORK AND ALL BRANCHES

J. Tarnow Company Limited
"STEP UP TO OSTER"

OSTER
VIBRA - MASSAGE



NEW COMPACT OSTER
VIBRA - MASSAGE FOR
STIMULATING MASSAGE USED ON LEGS, THIGHS, HIPS, SIDES, SHOULDERS, HEAD, SCALP, BACK OR NECK TO HELP SOOTHE ACHES, RELAX TENSIONS OR RELIEVE TIRED MUSCLES.
Whatever The Application There's
Nothing Like An
OSTER MASSAGE TREATMENT
2518 EGLINTON AVE. WEST

ONLY IN AMERICA

By HARRY GOLDEN

THINGS YOU REMEMBER

A valuable letter came to me from an elderly man who once worked as secretary to the famous Mayor William J. Gaynor of New York.

Now I have written much of this great man but my correspondent tells me that what he remembers is that so many beautiful women of New York visited City Hall and that every time a handsome lady was waiting for the mayor to discuss this or that trivial activity of somme woman's league, Mayor Gaynor turned to his secretary and always said: "Send the next bitch in."

I have often thought about the things we remember in our life time of experience. Often the things we remember are tho most trivial. Once I read an item in one of the New York papers about the retirement of a fellow named Prendergast who had been a Postal Telegraph messenger on Wall Street for 50 years.

The company was honoring his retirement by presenting him with an engraved watch. But the news story did not mention anything about the people this messenger had seen and talked to and I thought this very strange. Here was a fellow who had seen the elder J. P. Morgan and Russell Sage and John W. Gates and he lived through Black Friday and perhaps two or three other panics. If you asked him the right questions very probably he could give you a good history of financial and economic America.

Since I was working on the "New York Post" at the time, I went downtown to dig out this story myself. I took Mr. Prendergast to a cafe and spent an hour with him. But all I could get out of him was that he remembered very clearly when John. L. Sullivan visited Wall Street and he had shaken the prize fighter's hand and it was the biggest day of his life. As far as all those thundering events of the century were concerned, Mr. Prendergast was a blank. One day was just like another — a matter of delivering telegrams.

I certainly intend no criticism toward Mr. Prendergast nor Mayor Gaynor's secretary I merely want to indicate that the things we think we ought to remember never stick with us. Events absolutely insignificant stick in our minds and are recalled from day to day and yet we stumble and wonder at what date World War II ended.

PASSOVER CALENDAR

Passover begins to-night, Friday, March 31st, after Sunset.

To-night is the first Seder; Tomorrow, Saturday night, the second Seder.

From Sunday night (April 2nd) till Thursday night, (April 6th) is Hol Hamoed Pesach.

The last days of Pesach are Friday & Saturday (April 7 & 8).

The next issue of The Canadian Jewish News will be dated Thursday April 6. Because of the Holiday.

COVER:

Miniature of famous Hagadah now in the Darmstadt Museum

THE QUEST FOR PEACE

The singular difference between modern man and the men who have preceded him — Classical man, Feudal man, Renaissance Man — is in modern man's quest for and concern for peace. Specifically world peace.

Examining the works of Plato, Aristotle, St. Thomas Aquinas and St. Augustine, you will find that when these men constructed a utopia it was for the purpose of achieving an absolute justice, or an absolute salvation or grace. But the modern philosopher who constructs a utopia is trying to find the social organization that will guarantee a freedom from war and a freedom from dread, anguish, and poverty.

The first of the great modern philosophers, Immanuel Kant, centuries ago wrote a little pamphlet called "Perpetual Peace." I thing he was one of the first philosophers to propose a world-wide government. His pamphlet is still instructive for it can teach us how we think. Immanuel Kant was the first philosopher to think of the world differently. He thought of the world as something like a body and war as a disease that afflicts the body. War to Kant was akin to ill health.

I think the concern we have today with the psychological processes are basically an extension of his metaphor.

The question is: do we fail to find peace because we think this way; or will we find peace only if we think this way: only if we imagine that the world has related members as our body has related members like limbs and arms? Or will we be better off if we think of the world as a building and justice and law and disarmament agreements the braces and keystones?

A good friend of mine in Charlotte, Dr. Thoman Burton, suggested to me that if the scientists of the world could unite in the Geophysical Year, why couldn't the philosophers unite a Conference on Peace?

* * *

MEDICAL AID TO THE ELDERLY

Few people stand a chance to escape an operation these days. A stomach ache awakens an inquisitive doctor's suspicions and he asks for a biopsy — which is as it should be. He digs into the patient for tissue almost routinely. The payoff is when the doctor can tell the patient, "No, it's not." That makes the whole thing worthwhile.

But it is better when we have hospitalization for any of these little old exploratory operations because these experiences can run up to $2,000 or $3,000 over a period of time.

* * *

ESSEX HOUSE AND ISRAELI FLAG

When Golda Meir comes to New York she stays at the Essex House. Because she is Israel's Foreign Minister, the Essex House hangs out the Israeli flag. They hang it to the right of the American flag where it flutters toward the windows of the New York Athletic Club. In all of its long history, the NY Athletic Club, as exclusive as the Idlewild Airport, has never allowed a Jewish member to desecrate its purity.

But once on a breezy day when Golda Meir was in the Essex House, it looked for all the world as though the Israeli flag was flying from the Athletic Club itself. Both the taxi driver and I had a good laugh.

Such a conference recently took place and its findings have been published by the McMillan Company in a little paper back pamphlet entitled "The Promise of World Tensions," edited by Harlan Cleveland, Dean of the Maxwell Graduate School of Citizenship and Public Affairs at Syracuse University.

This is recommended reading.

The Conference which took place at the University of Chicago and included 150 Europeans, Canadians, Americans and Asians, and numbered among its speakers, Adlai Stevenson, Ralph Bunche, Rev. Fr. Dominique Pire, Sir Norman Angell concluded that four major points would guarantee a world at peace. These point are: (1) a strengthened and enforceable body of world law; (2) the social and economic wellbeing of all peoples; (3) freedom of travel and communication; (4) a strengthened United Nations.

This is all the patient needs. But he's a very sick patient and everyone wonders will he take his medicine?

(Copyright, The Canadian Jewish News and Harry Goldmen)

SEER OF THE MODERN EXODUS

By DAVID BEN-GURION

Herzl's Dream — And the Reality

The seer of the Jewish state sprang from the Jewish group that lived in a Hungarian borderland between Eastern and Western Europe, between the Middle Ages and the modern era. This Jewry had produced two of the earliest pioneers, Stampfer and Raab, who "went up" to settle in the land of Israel in the generation that preceded Herzl. They founded the first Jewish village of our times, which bore the momentous title of Petach Tikva—the Gateway of Hope. And that same Jewry produced the two great leaders of political Zionism, Herzl and Max Nordau.

In the Exodus from Egypt, it was twin leaders who marched in the van of the Jewish people: the one, Moses, lawgiver, teacher, guide; the other, Aaron, spokesman, clarion, exponent. But in Jewish history Moses was unique, and has no peer. In modern Jewish history, Herzl also stands alone in living and lasting greatness. Only he, by the magic of his personality, his penetrating insight, his prophetic courage, his creative and stimulating disquiet, was privileged to become the focal point of the people's love and pride, the very visage of its secret and sincere longings, the symbol of its redemption and rebirth.

* * *

IN Herzl's day, two contradictory concepts were current in the relationship between the Jews and the peoples among whom they lived. One was the ghetto concept, which saw an absolute and eternal gulf between the Jews and the other peoples, and held that until the coming of the Messiah, who would restore them by supernatural means to the land of their fathers, Jews must wait, helpless and dependent on alien mercies.

The opposite concept was that of the assimilationists, in whose midst Herzl grew up and was educated—that the Jews were in no sense whatever a nation like all the nations, that only a trifling and transient barrier of superstitions and prejudices divided them from their neighbors, and that if only they could succeed in getting to be like their neighbors in language, in dress and in deportment, the difference would disappear, the peculiar Jewish way of life would cease, and they would be assimilated into the context of their neighbors.

Ever since childhood the ghetto concept had been strange to Herzl. But his feeling for the dignity of man, deeply wounded by the sight of anti-Semitic outrages in France and Austria, challenged the assimilationist concept in him. With his acute vision he beheld the sufferings of the Jews in his time not as just a calamity, which had to be either accepted or escaped, but as a creative momentum impelling the Jews to set up their state again, so that they could be equal to other peoples as a people sovereign in its own right.

IN the spring of 1895 Herzl noted in his diary: 'I have been working for some little time at a project of incalculable magnitude. Today I do not know how I will finish it. Its image is as a majestic dream. For days and weeks, now, it has filled my soul to the bounds of consciousness and beyond. Its outcome is not yet to be surmised, but my heart tells me that it is a wondrous thing, albeit as a dream, and that on me is laid the task to write of it".

A year afterward he published "The Jewish State".

At first it was not clear to Herzl where the Jewish state should be established. In the pamphlet he writes: "Is Palestine or Argentina to be preferred?" As he drew nearer to East European Jewry, he came to understand that the old vision of the rebirth of the Jewish state was bound up wholly and solely with the Fatherland:

"The Land of Israel is the land of our fathers, which we shall never forget. In remembering it our people's heart will tremble, at the sound of it many will come. As a neutral state we will preserve our links with all the nations of Europe, which will guarantee our existence there. As for the places holy to the Christian world, a surety will be found in international law, and we will be the guard of honor upon those holy places, vouching with our very existence for the fulfillment of our duty. This guard of honor will be the impressive symbol of the solution of the Jewish question, after one thousand and eight hundred years of our torment".

THE notion of the Jewish state was not invented by Herzl. He himself wrote: "I am not propounding any new idea—on the contrary, it is a very ancient one, and it is just there that its great strength lies. Its years are as the years of the nation, which has never ceased to nourish it".

But in writing "The Jewish State" he discovered more than an idea, he discovered himself: seer, leader, great political architect and commander. "Am I forming the idea?" Herzl asked in his diary. And answered, "No, the idea is forming me!"

Into the old idea he was able to inject revitalizing strength and a great sweep, for he knew the secret of historic action as not one of those who went before him had. He knew the secret of political accomplishment, revealing it within himself and within the Jewish people.

For the first time since that people voyaged, into exile, he transformed it into a political force and factor. Herzl created "Jewish statesmanship", and forged the tools and implements the people needed in its fight for liberation and revival: a world platform, the framework of national organization, political representation, the instruments of state finance.

FOR hundreds of years, throughout the world, the Jewish people had been no more than a pawn and a plaything—for chastisement or for kindness—in the hands of foreign political forces. Herzl took human dust, at the mercy of any capricious wind, and made it into a nation striving to mold its own destiny and become an independent entity on the stage of international politics.

He gave his people not only a political purpose but also the means to fulfill it, and first and foremost the consciousness that the Jewish people, in spite of its dispersion and rootlessness, is a political force, if only it will learn how to use its strength for its own redemption.

Like all great liberators, Herzl grasped the profound yet simple secret that mass suffering need not be solely a source of degradation, of helplessness and decadence, but is apt to be converted into a source of strength and fortitude, of initiative and heroism, if there be linked with it the idea of redemption and liberation and if it thus rouse the victims to rebel against their wretched lot, so that their tribulations take on the forms of creation and salvation.

"No people can be saved except by itself, and the Jewish problem can be solved only by the Jews". So Herzl pleaded.

WHEN Herzl called for the first instrument of political Zionism, the World Zionist Congress, he did not yet know Jewish life as it was lived in the Eastern European countries, tradition, education and content. Nor did he yet understand the deep, inner, indissoluble bond between the nation and its ancient birthplace. He was unaware of the treasures of creativeness, hidden in the rank and file and in the youth of the people. But what his knowledge of Jewishness lacked, the intuition of his genius made good through an understanding of human nature.

When, in July, 1902, Herzl, as President of the World Zionist Organization, appeared in London before the Royal Commission on Alien Immigration, he was questioned by the members of the commission on the reason for the failure of Baron Hirsch's colonization experiment in Argentina. He replied:

"It ended in failure for this reason: When a people aspires to colonization, it must have a flag and an idea. You cannot accomplish these things with finance alone. And since these Jews had neither flag nor idea, they could not succeed. With money you cannot set going a movement of large masses. You must implant in them a faith in their future, and then you can even stir them to apply themselves to the most arduous toil".

And when, in 1902-03, he conducted negotiations with British Government on the settlement of Jews in El Arish and Sinai, and the British Foreign Office drew his attention to the difficult conditions that colonization meant, he wrote a letter to Lord Lansdowne, then British Foreign Secretary, saying that "even if the opinion of the experts is not particularly agreeable, Jewish distress can surely constitute such a force as will make colonization feasible even under conditions which in the case of normal settlement would be unacceptable".

THE history of our settlement in Israel has verified this simple assumption. The warnings of "practical men" as to the impossibility of changing townsmen into tillers of the soil, the unsuitability of Jews for a life of sovereignty, our dearth of talent to become seamen or to revive the Hebrew tongue, which was deemed a "dead" language, all have been shown to be false and insubstantial. We have succeded in settling on the hills and even in the desert, which all the "experts" argued could never be successfully colonized.

The distress of the Jewish people and the creative force of an ideal of liberation and redemption have even disproved one of Herzl's own political assumptions, one on which he insisted with the utmost vehemence at the beginning of his Zionist work, namely, that "the creation of suitable political conditions is a necessary precondition to any settlement activity".

This assumption has been refuted, in the annals of Israel renewed, by another premise, profounder and sounder, which was indeed Herzl's, too—that what iron necessity and the motive force of suffering and of an ideal can do, political logic cannot.

A UNIQUE event, to which there was no parallel, was the death of the great leader, the greatest of Israel's leaders and rulers, Moses. He did not have the privilege of reaching the Promised Land—or even of being interred within it. After forty years' wandering in the wilderness, Moses at the end of his days ascended Mount Nebo —"and no man knoweth of his sepulchre unto this day".

Fifty-six years ago the remains of the seer of the Jewish state in our generation were buried in a foreign land—the land where Herzl saw the vision of the Jewish state, where he created the instruments for its establishment, and where he organized the Jewish people to win its independence.

"I do not know the hour when I shall die", Herzl wrote in 1898, six years before his passing, "but Zionism will not die. Since the days of the Zionist Congress in Basle, the Jewish people once again has a national representation and the Jewish State in the homeland will arise".

His prophecy came true, and in the second year of its independence, a year after the end of the War of Independence, the people of Israel brought his remains home and interred them in the city of David, on one of the hills of Jerusalem.

THE SEER OF ZIONISM

"What glory awaits the selfless fighter for the cause! Therefore I believe that a wondrous breed of Jews will spring up from the earth. The Maccabees will rise again. The Jews who will it shall achieve their State. We shall live at last as free men on our own soil."

So wrote Theodor Herzl, the founder of modern political Zionism and thus, in effect, of Israel. He was born in Budapest on May 2, 1860, one hundred years ago tomorrow. At 18, he moved to Austria to study law at the University of Vienna. But on graduation, he became not a lawyer but a journalist and playwright whose works won him considerable renown.

In 1895 Herzl was the correspondent in Paris of Die Neue Freie Presse, the leading Vienna paper of the time. It was the Paris of the Dreyfus affair, and Herzl heard the mob shouting, "Death to the Jews!" Out of his deep concern for the future of the Jews of Europe came his pamphlet "The Jewish State," published in German, English and French in 1896. It led to the calling in Basle, Switzerland, in 1897 of the first World Zionist Congress, which set as its goal "a home in Palestine" for the Jewish people.

Herzl assiduously promoted the scheme in the capitals of Europe, but died in 1904, at the age of 44, with his dream far from realized. It was kept alive, however, by dedicated successors who saw Israel established in 1948.

DON'S FISH AND CHIPS
AND LIGHT LUNCH
3022 BATHURST ST. RU. 2-0054

NEW ..... FROM BALDWIN!
ORGA-SONIC "61" SPINET ORGAN
BUILT BY BALDWIN
Enjoy Real Organ With Two Full 44-Note Keyboards, 15 Tone Stops, 13 Pedals!
Because It's So Complete, It's Actually Easier To Play! Drop In Today. Ask About Special Budget Plans.
PLAY NOW . . . PAY LATER
LYE ORGAN & PIANO CO.
535 Mt. Pleasant Rd. (at Belsize)
HU. 7-1589

PASSOVER GREETINGS
HAHN WARNER BLACKSTIEN
AND COMPANY
Chartered Accountants
3768 BATHURST ST. ME. 6-1335

DEW MOVING AND WAREHOUSING
LIMITED
824 PAPE AVE. HO. 1-8179
Toronto 6, Ontario

ARTHUR JONES
LITHOGRAPHING
LIMITED
587 ADELAIDE ST. W. EM. 8-2705

PASSOVER GREETINGS
LOMBARD HEATING LIMITED
Gas & Oil Heating
Prices On Request To Builders
144 BENTWORTH AVE. RU. 2-6377
TORONTO 9

CANADIAN SEATING CO. LTD.
18 CANMOTOR AVE.
CL. 5-0158

PASSOVER GREETINGS
TRANS-OPTICAL LTD.
388 YONGE STREET — EM. 3-4378

PASSOVER GREETINGS
TO OUR FRIENDS AND PATRONS

CORDIAL HOLIDAY GREETINGS TO THE JEWISH COMMUNITY
Belyea Bros.
LIMITED
TORONTO'S LARGEST PLUMBING AND HEATING SERVICE
111 MERTON STREET HU. 5-9361
309 & 311 JANE STREET RO. 7-1112

BRUCE McEACHERN
SPORTS CARS
27 HIGHWAY 1 MILE ABOVE 7 HIGHWAY
Authorized Dealers TRIUMPH TR3 SPORTS CARS - TRIUMPH HERALD
STANDARD VANGUARD ENSIGN
Now available with BORGWARNER AUTOMATIC TRANSMISSION
Sports Car Tuning and Repairs
Michelin and Seiberling Tires
— LUCAS — K.L.G. — BOSCH
WHITE ROSE GAS & OILS — AT. 8-0641

MR. B-A SALUTES
THE
200th OBSERVANCE
OF
CANADIAN JEWRY
THE BRITISH AMERICAN OIL COMPANY LIMITED

FOR THE BEST DEAL IN TOWN
SEE **The DODGE ONTARIO CAR CO. LTD.**
DODGE VALIANT
CHRYSLER PRODUCTS - SALES SERVICE
THE FINEST USED CARS FULLY GUARANTEED
5959 YONGE ST. (at Cummer Ave.) BA. 1-5581

"YE SHALL REMEMBER SLAVERY"

By DR. TRUDE WEISS-ROSMARIN

THE FOUR FREEDOMS

Dr. Trude Weiss-Rosmarin is a Jewish scholar, author of several books and countless articles, a popular lecturer, and editor of the **Jewish Spectator.** She is a faculty member of the B'B Institutes of Judaism. This essay was written for the B'B NJM. — Editor

As the new republics of Africa have won nationhood by rebellion against the colonial powers which had enslaved and exploited them, so the ancient Hebrews emerged as a nation when they rebelled successfully against their Egyptian overlords. The analogy between that first national rebellion on record, and the rebellions of the Africans today is not precise, however. The Hebrews rebelled on foreign soil — in captivity. But they had something which proved even more effective than their own territory would have been — they were imbued with the certainty that the Only God, Who had spoken to Abraham, Isaac, and Jacob, was with them. So how could they fail?

The Jewish people was not exceptional in attaining liberty and nationhood after a period of enslavement. But the Jews are the only people who have diligently kept alive the memory of their slavery. Unlike all other nations of antiquity and even those of the Middle Ages and modern times, the Jews have not obliterated the record of their political degradation and humiliation. For that matter, Jews never regarded their enslavement as "shameful." They always knew that slavery degrades not the slave but the enslaver.

The annals of history are studded with accounts of the horrible deeds of freed-slaves-turned-masters. Violence tends to make the victim callous, and to predispose him for acting violently against others — unless there is a rationale and ethics, contrary to the normal psychological reaction to violence, which demand — as the Hebrew Bible does — that one refrain from oppressing the stranger and the slave because "you were slaves in Egypt."

The ordeal and violence the Hebrews suffered in Egypt did not harden them. On the contrary, the bitterness of slavery sensitized them to all the many implications and shadings of freedom. Ludwig Boerne, who was one of the group of gifted German Jewish writers of the post-Mendelssohn generation who had themselves baptized for ulterior reasons while remaining intellectually-emotionally anchored in Jewishness, brilliantly diagnosed the antecedents of the Jewish dedication to liberty. "I, a slave by birth," Boerne wrote, "love liberty more than you do. Having been raised in servitude, I understand liberty better than you do." But love of liberty and understanding of liberty are not enough. "To proclaim freedom throughout the land" requires, above all, the ethical maturity to sublimate the normal desire for revenge, so that it may become the motivation of tolerance and goodness.

The Four Freedoms — Freedom of religion, Freedom of Speech, Freedom from Fear and Freedom from Want — which flowered early in ancient Israel (3,000 years before they were designated by Franklin D. Roosevelt and Winston Churchill as the aims of the Atlantic Charter), together with everything that is most important in Judaism, are "a memorial of the Exodus from Egypt" (Zekher Liyetziat Mitzrayim). This is an ever—recurring refrain in our prayers, as it is in the Pentateuch. It is the rock and anchor of Jewish ethics, especially in all areas affecting respect for the liberty and personal integrity of those who do not share our beliefs and convictions:

"You must not wrong a stranger, nor oppress him, for you were strangers in the land of Egypt" (Exodus 22:21).

"Therefore you shall love the stranger for you were strangers in the land of Egypt" (Leviticus 19:34).

"You shall not pervert the justice due to the stranger . . . But you shall remember that you were slaves in Egypt" (Deuteronomy 24:17ff.).

Scripture abounds in similar exhortations to respect the person of the stranger and the slave because of Israel's own national experience of enslavement. Likewise, the Hebrew Bible takes it for granted that the God-given distinctly human faculties—speech, belief, personal fulfillment in freedom from fear and freedom from want — belong to all and may be claimed by all because the Hebrews attained their national freedom by the assertion of these inalienable rights of man.

If the Hebrew Bible has become the inspiration of all fighters for freedom it is not only because it assigns centrality to the Exodus, but also because it is the record of popular insurrections and the assertion of the right to freedom of speech. Time and again, during their wanderings in the desert, the Hebrews "murmured" against Moses — and against God. And these "murmurings" were answered, which goes to prove that the conscience of Israel regarded them as justified.

The social reformer in ancient Israel was free to propagate his ideas, as is attested by the successful demands of the "Daughters of Zelophehad," the first suffragettes on record, for equality of daughters in matters of inheritance. The Prophet Samuel, in opposing the monarchy delivered himself of the most scathing denunciations of the monarchical system of government, and when he failed to convince people, he carried on a bitter one-man campaign of opposition against Saul, the first Jewish king. Saul surely could have silenced Samuel, but he did not interfere with him. In Israel, even the king had to respect Freedom of Speech. This was demonstrated especially when the Prophet Nathan confronted King David, at the height of his power and success, denouncing him for having stolen the wife of a loyal servant. That kind of sin was an everyday occurence in the ancient Orient, where the ruler had absolute rights. David, however, humbled himself before the spokesman of Israel's ethical conscience and admitted: "I have sinned against the Lord." Freedom of Speech triumphed and became entrenched as a tradition-and-school with the Prophets. It is natural that social and political reformers everywhere and always (except in Soviet Russia!) have claimed to be in succession to the Hebrew Prophets, who fearlessly spoke for the rights of the many against the privileges of the few and who denounced the exploiters of the poor as desecraters of God's holiness.

The Jewish philosophy of Freedom of Religion, anchored in the Exodus experience, springs from the basic Biblical conviction that all men are equal in their essential humanness for, as Job put it, "did not He that made me in the womb make him (i.e., fellowman, especially the slave, in this context)? And did not one fashion us in the womb?" The Biblical principle, "The Lord loves the righteous," meant to the Talmudic Sages and to their successors — to all articulate Jews, in fact — that "the spirit of holiness rests upon Jew and non-Jew, man and woman, man-servant and maid-servant, according to their actions." From this it was but one step to the conclusion that "the righteous of all nations share in the world to come." And of course, once this conclusion is reached, there is no room for religious intolerance, the premise of which is the chauvinistic notion that salvation is reserved for members of one's own faith. Judaism never succumbed to this delusion although, to be sure, it insisted that its own knowledge of God and way to God were better than those of other creeds. But instead of claiming exclusive grace, it early provided for a rationale that granted illumination and salvation to all men of good will and good deeds.

Judaism is the "religion of Law," and throughout the generations Jews have gloried in this fact. "Love" is an emotion — and emotions lack the strength to provide regulatory force for social living in Freedom from Fear. The Golden Rule, "love your neighbour as yourself," is the Hebrew categorical imperative. But Jewish wisdom entrenched it by letting the law decree how neighbourly love must become operative, so that it shall not remain a mere slogan. Justice — equal justice for all — became the instrument by means of which love of fellowman was enabled to insure Freedom from Fear for all within the gates of Israel. "Justice, justice you shall pursue!" is the persistent demand of the Hebrew Bible. "You shall not respect persons in judgment; you shall hear the small and the great alike; you shall not be afraid of any man, for the judgment is God's." Jewish law is especially concerned about judging "the stranger" righteously, and again this concern flows from the memory of having been strangers in Egypt.

The concern for Freedom from Fear motivated the various Biblical and post-Biblical laws which limited the authority of the king. The ruler, too, had to respect the rights of his fellow-citizens, and when an occasional incumbent of the throne forgot his principle, he was severly punished. This is attested by the story of King Ahab of Israel, who coveted his neighbour Naboth's vineyard and, upon the advice of his Phoenician wife, Jezebel, took the vineyard after the queen had seen to the owner's assassination. This kind of action was regarded as proper elsewhere in the ancient Middle East, but in Israel it provoked the angry protest of the Prophet Elijah, who announced to Ahab his doom because of what he had done to Naboth.

Freedom from Want, as Jews see it, is an extension of Freedom from Fear — the dread of hunger. And to shelter our fellowman from this fear is a demand of tzedakah — justice. It is suggestive that the Hebrew term for "charity" is not semantically related to love (charis) but is an extended meaning of tzedakah. Provision for the poor is not an act of "love," as Judaism sees it, but compliance with the law of justice (tzedakah). Maimonides expressed it succintly when he declared that "gifts to the poor are not donations but debts." In the same spirit, Rabbi Meir of Rothenburg declared that "the poor have a definite claim upon the tithe-money." This enlightened view of philanthropy harks back to the memory of Egyptian slavery, and it is fed by the social legislation of the Pentateuch and the Prophets' searing demands for economic justice. Thus Amos, the "Socialist Prophet," opened his tirade against Israel by denouncing the exploiters who "sell the righteous for silver and the needy for a pair of shoes." In the same mood, Micah castigated those "who eat the flesh of my people and flay the skin off them, and break their bones."

Such Biblical economic provisions as the tithe, the shemittah (seventh year of release of debts), the jubilee, and the assignment of the fallen fruit and the gleanings and corners of the field to the poor, were steps toward insuring freedom from the fear of hunger and want. In Talmudic times and after, these laws, originally projected for an agrarian society, were reinterpreted and amplified for the needs of a Jewish society which had increasingly become mercantile.

The acid test of civilization is humane regard for the weak and helpless. Neither the Greeks nor the Romans were "civilized" if we apply this test, for they accepted in matter of fact fashion that unwanted children were exposed and abandoned — as were feeble old people. Again, it was the memory of the hunger and want and the memory of the children (and Moses, the liberator among them) who had to be thrown into the Nile, that sensitized the Jews to all suffering. During the Seder we open the door and proclaim: "Let all those who want, come in and eat." This is the motto not only of Jewish tzedakah and hospitality, but also the rationale of the conviction which impresses upon us that because we were slaves in Egypt, it is our duty "to proclaim liberty throughout the land and to all the inhabitants there."

Sno Cap Driv - In Restaurant
WHERE GOOD FOOD IS SERVED
3120 DUFFERIN ST. RU. 7-1431

Merit Insurance Co
AUTOMOBILE — FIRE
55 EGLINTON AVE. E. — HU. 1-5271

WOOD'S
TRANSPORT AND CARTAGE LTD.
WHITBY
Daily Service From Toronto, Pickering, Ajax, Whitby and Oshawa
HEAD OFFICE
219 WENTWORTH ST. E. — OSHAWA
13 JARVIS ST. — Tel: BA. 8-1688
TORONTO BRANCH — EM. 3-2341

ROLLER SKATING
EVERY EVENING
Sat. Morning & Sat. Afternoon
FOR CHILDREN
SUN. AFTERNOON
SKATING
1.30 - 4.30
REGULAR PRICES
MUTUAL ARENA
60 MUTUAL ST.
EM. 8-1554

PASSOVER GREETINGS
TO OUR FRIENDS

PASSOVER GREETINGS FROM
THE
MILNES FUEL OIL
Limited

Six Branches Throughout The City
30 Years Service
1815 YONGE ST.
HU. 1-6141

G. A. ABBOTT
LION OIL
SERVICE STATION
Gas — Oil — Tires
Lubrication Service
Sheppard at Wilson Heights
ME. 3-6933

HERMAN COHEN
American Glass AND METAL CO.
27 NASHVILLE AVE.
RO. 9-6819

ARGO SERVICES
Division
Argo Roofing Co. Ltd.
AIR CONDITIONING
COOLING - VENTILATING
TEMPERATURE & HUMIDITY
CONTROL SYSTEMS
2480 Eglinton Ave. W.
RO. 9-1142 - 2

SPECIAL OPPORTUNITY
FOLDING DINING TABLE
FOR SIX
— Folds to size of a brief case
— Ideal for bachelor apartments
— All wood
— Reg. $75 Special . . $29.95
IMPORT LAMP STUDIO
1964 AVENUE ROAD
RU. 7-9471
Open Thursday & Friday
Evenings Until 9 p.m.
Daily to 6 p.m.

McAteer
BP Service
Complete Tune-up
Complete
Lubrications
Minor Repairs
Towing Service
Free Pick-up &
Delivery
YONGE N. (at Bunker Rd.)
AV. 5-5321

ROSENBERG CATERERS
CATERING TORONTO AND VICINITY
547 DAVENPORT ROAD — WA. 1-0204

PASSOVER GREETINGS FROM
KERZNER AND MORTFIELD
CHARTERED ACCOUNTANTS
150 EGLINTON AVE. E. — HU. 7-T101

Follett Haulage
CONTRACTORS
109 ROWNTREE AVE. TORONTO 9
A. G. Follett RO. 9-7701
J. H. Follett BA. 5-7232
ANYTIME DAY OR NIGHT

PASSOVER GREETINGS TO
THE JEWISH COMMUNITY
CRYSTAL GLASS & PLASTICS
LIMITED
130 QUEENS QUAY (at Jarvis St.)
TORONTO — EM. 8-2345

CARTERS Family Service
BABY SITTERS — HOMEMAKERS
INFANT NURSES
CH. 4-1029

ZIFKIN
BIOLOGICAL LABORATORY
459 BLOOR ST. W.
99 AVENUE ROAD

DAITERS SILVERTHORN DAIRY
MILK, CREAM, BUTTER AND EGGS
PHONE:
RU. 1-3041 — RU. 7-5913
EM. 8-8433 — RO. 9-1423

PASSOVER GREETINGS
FROM
CERTIFIED AUTOMOTIVE REPLACEMENTS
131 McCORMACK

PASSOVER GREETINGS
A. BRADSHAW & SON
LIMITED
WHOLESALE DRY GOODS
770 LAWRENCE AVE. WEST — RU. 7-1601

Rust Craft Limited
52 St. Lawrence St. Tel. EM. 2-2351

We Extend Cordial Good Wishes
To The Jewish Community
THE WORTSMAN FAMILY
Western Iron and Metal Co.
and
WIMCO STEEL SALES
Co. Ltd.
26 BERKELEY ST EM. 4-4331
TORONTO

PASSOVER GREETINGS
To Our Friends And Customers
STANDARD APPLIANCES MFG. CO.
LIMITED
Manufacturers Of
HOT PLATES HEATERS
SANDWICH TOASTERS
1542 THE QUEENSWAY CL. 5-0161
TORONTO

BEST WISHES TO
THE JEWISH COMMUNITY
FROM
CRUSH INTERNATIONAL
LIMITED
1600 O'Connor Dr., Toronto 16
PL. 5-4161

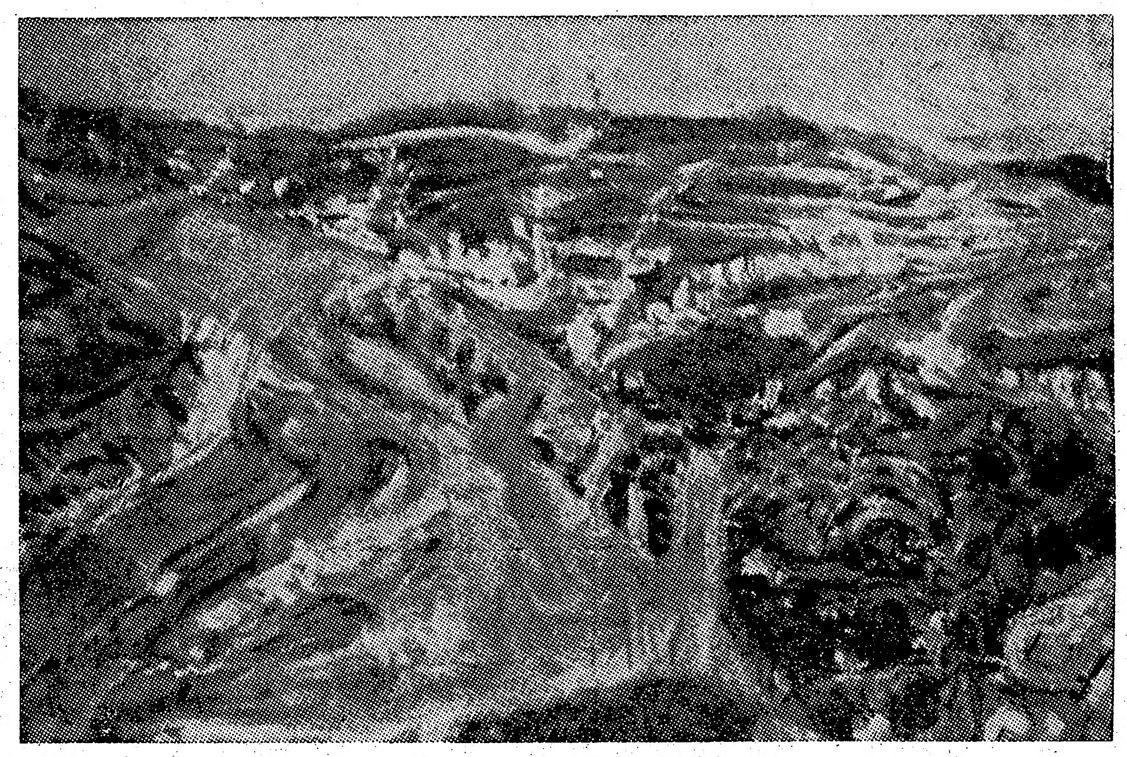
AUTOMATIC 10 PIN BOWLING
WILL START
THE "FIRST WEEK" IN MAY
AT NORTH YONGE BOWL
5740 YONGE STREET
PHONE BA.1-0881

10 PIN BOWLING
I WOULD LIKE TO PARTICIPATE IN
AN EVENING TEN PIN LEAGUE
Name .....
Address .....
Phone .....
SEND TO NORTH YONGE BOWL
5740 YONGE ST.

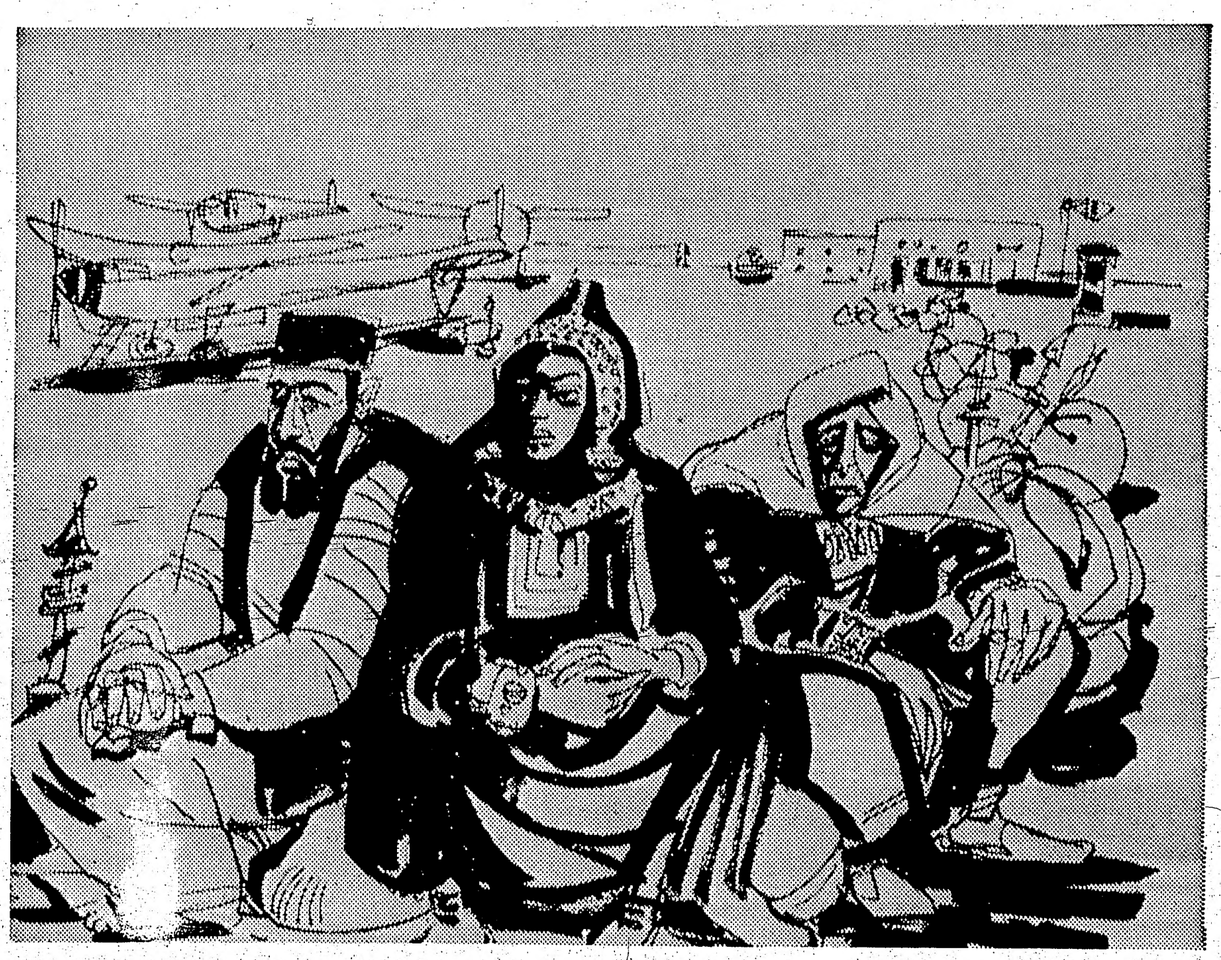
JERUSALEM MOUNTAINS

By LEAH GOLDBERG

I am thrown like a stone among these ridges,
in yellow grass, blasted and summer-singed,
passive, inanimate.
Pale skies touch the rock.
Whence came this bright-winged butterfly?
A stone among stones - I do not know
how ancient my days,
who yet may come
and, walking, push me,
rolling, down this slope.
Perhaps this is forever-frozen beauty.
Perhaps this is
eternity, slow-moving.
Perhaps this is
a dream of death
and of the one love.
I am thrown like a stone among these ridges,
in thorns and thistles,
facing the road that glides down to the City.
Let the wind, blessed over all, come
to caress the pine-tree tops
and dumb stones.
All things that are
except for love
come to me now—
this landscape, and in it
the understanding born of years,
that seeks to live
another year, another year,
another age, or two, or three,
another eternity.
To make grow superfluous thorns,
to rock dead stones
like babies going to sleep in a cradle.
To silence returning memories,
another, and another, and another. . .
Ah, how great is the desire for life
of those about to die.
How terrible the lust
and how empty—
of being, being
another year, another year,
another age, or two, or three,
another eternity.
How did a gay bird stray
among these mountains?
In her throat a song of love,
her little heart convulsed with the joy of love.
there will yet be chicks in her nest,
the flight of her wings is a psalm of love.
And all of a sudden
from the heavens' azure
before her is revealed
a stone-stricken waste.
Save her,
save her,
lest her eyes see
the corpse of all the loves,
the grave of all joy.
At the height
of the blue,
in a lonely love-tune
she is suspended
and does not reach
this distant
death.
How can a single bird
bear all the heavens
on weak
wings
over the waste?
Great and blue,
they rest on her wings
and endure by the strength of her psalm.
Thus my heart bore its love,
which was great and blue
and higher than all the heights,
above the waste
and heaps of ruins
and abysses of suffering.
Until the psalm of my heart was still
and its strength was gone
and like a stone
it fell.
My stricken, dumb love—
how can a single bird
bear all the heavens!



When Israel went forth from Egypt, (and) the house of Jacob from a barbarous people; Judah became his sanctuary, and Israel his dominion. The sea beheld and fled; Jordan retreated; mountains skipped like rams, and the hills like lambs. What ailed thee, O sea, that thou didst flee? Thou O Jordan, that thou didst retreat? Ye mountains, that Ye skipped like rams; and ye hills like lambs? It was from the presence of the Lord. Quake thou earth, from the presence of the God of Jacob; who turned the rock into a pool of water, the flinty rock into a fountain of waters.



RUSSELL NESBITT QC.

Barrister and Solicitor

6 ADELAIDE ST. E. — EM. 3-4038

Greetings to my many Jewish friends

ANTON'S MEAT MARKET

Corner Vaughan and Oakwood — Delivery

633 Vaughan Road — RU. 3-0423

PASSOVER GREETINGS from

METEOR BUILDING SUPPLIES

LIMITED

1241 KENNEDY ROAD

SCARBOROUGH, ONT.

Spadina Car Wash

TORONTO LTD.

436 SPADINA AVE. — WA. 5-4251

TORONTO

CLARE GRIFFIN

TEXACO SERVICE STATION

GAS - OIL - TIRES - BATTERIES - LUBRICATIONS

DANFORTH RD. And BRIMLEY — AM. 7-1431

Toronto Discount Furniture Co. Ltd.

NAME BRANDS SOLD AT DISCOUNT PRICES

334 YONGE ST., NORTH OF DUNDAS

EM. 4-5467

PASSOVER GREETINGS from

Back Motor Bodies

COMMERCIAL TRUCK BODY BUILDERS SINCE 1913

DUNDAS & DEGRASSI STs.

SINCERE GOOD WISHES TO THE JEWISH COMMUNITY ON THE OCCASION OF PASSOVER

YORK TRAVEL BUREAU

Wm. G. BEECH M. P.

1043 WESTON RD. — RO. 6-1777

TORONTO 9

AVENUE CAR WASH

1537 AVENUE RD.

AT LAWRENCE

RU. 3-0732

Avenue Road Shop

SMOKE SHOP AND CONFECTIONERY

FILMS DEVELOPED

1572 AVENUE ROAD

RU. 1-9006

PASSOVER GREETINGS FROM

ACCURATE ENGINEERING CO.

General Machine Shop
Iron Work — Welding
Oxygen, Electric and Portable Service

267 CALEDONIA RD.

TORONTO

LE. 6-2848 — LE. 1-5145

PASSOVER GREETINGS FROM

LEN BROWN AND HERB NYMAN

YOUR

B-A SERVICE STATION

453 WILSON AVE.

ME. 5-5411

RUSTIC RESTAURANT

FAMOUS FOR GOOD COFFEE

3187 Yonge St.

HU. 3-3108

COCKBURN and ECKLER

PRINTERS

100 SIMCOE ST.

EM. 4-7561

Nortown Kosher Meat Market

The Finest Red Brand Meats & Poultry

MIKE KLEIN
MARTY GINSLER

892 Eglinton Ave. W.

RU. 9-2921-2

Mr. and Mrs.

David Walfish

Barrister and Solicitor

156 DANFORTH AVE.

HO. 1-3583

PASSOVER GREETINGS TO OUR FRIENDS AND PATRONS

PRINCIPAL Heating Co. Ltd.

24 SABLE — CH. 4-0882 — CH. 4-0666

GENERAL EQUIPMENT CORPORATION LIMITED

1405 WESTON ROAD — RO. 7-8444-5-6-7

TORONTO 15

Passover Greetings From

OXFORD CONSTRUCTION CO. LTD.

HU. 5-4781 — AV. 5-4996

Passover Greetings From

SKLAR FURNITURE MFG. LTD.

OSHAWA, ONT.

GEORGE SHAW CONSTRUCTION LIMITED

5 PALMER ST. — TORONTO — OX. 9-7133

Passover Greetings From

EXCLUSIVE PAINT AND WALLPAPER

I. REINGWERTZ — 298 College St.

S. LIPSETT — Tel. WA. 1-5751

R. J. MITCHELL TIRES LIMITED

GOODYEAR TIRE SERVICE STATION

TOP CAPPING — VULCANIZING
USED TIRES AND TUBES

179 BROADVIEW AVE. — TEL. HO. 3-1188

A. A. LIQUID WASTE REMOVAL

LTD.

72 Garthdale Court Apt. 2

ME. 5-0110

For those few who need to have these famous converts to Judaism identified, they are l. to. r.: May Britt, Marilyn Monroe, Elizabeth Taylor, Sammy Davis, Jr., and Carroll Baker

FREEDOM OF OPINION

By EVELYN LAUTER

Do The Converted STARS Shine In Judaism?

Evelyn Lauter is a former newspaperwoman, now living in Highland Park, Ill. Her work has appeared in **Cornet, Family Weekly, Chicago Tribune,** and **B'nai B'rith NJM** . . . -- Editor.

More and more the uneasy question arises—have the Jews gained or lost prestige as a result of the conversion of a number of top entertainment stars, such as Elizabeth Taylor, Marilyn Monroe, Carroll Baker, Sammy Davis, Jr., and May Britt?

Out of the welter of publicity surrounding them has emerged the statement of Rabbi Moshe M. Maggal of Los Angeles, president of the recently chartered National Jewish Information Service for the Propagation of Judaism. He quotes the Hungarian proverb, "Good wine does not need advertisement," but says, "Madison Avenue has taught us a different lesson. The better the wine, the more publicity it deserves. Two decades ago the rest of the world heard publicity about the Jews from the Germans. Now the world hears different voices. Today well-known personalities have converted to Judaism. The publicity has not cheapened Judaism; instead it is prestige-making.

"The main criterion we look for in a prospect for conversion is love" for Judaism, not love for a Jew. We seek a 'spiritual' acceptance of Judaism instead of a material one. We have never heard a statement from Marilyn Monroe expressiing her dedication to any Jewish cause. On the other hand, Elizabeth Taylor was searching for a philosophy of life and she found it in Judaism. A convert like Miss Taylor in an asset. She identifies herself with Jewish causes. Sammy Davis, Jr would fall into the same category. He has said, '...it gave me great strength because it was the answer to a life filled with confusion and uncertainty. Judaism, gave me security and understanding.' Such conversions will not cheapen Judaism. Instead, the opposite will be true. Many 'lapsed Jews' will re-evaluate the faith of their fathers and take a lesson from these newcomers."

The Jewish Information Society of Chicago differs from the Maggal group in that it does not deal with conversions but rather seeks to make available to all "the guidance of the Jewish tradition in solving whatever problems confront them and to give authentic information on the teachings of Judaism." Its board chairman Rabbi Ralph Simon of Temple Rodfei Zedek, Chicago, said, "The rabbi must be convinced of the sincerity of the person who seeks to convert. We would, of course, be much prouder of great intellectuals who come to Judaism, but these movie personalities are not out of grace with the public. They have a right to seek something, too."

Rabbi Jacob Weinstein of Chicago's KAM Temple, had this to say: "How can anyone determine how these conversions appear to the rest of the world? Some attribute them to the providential repute of Jewish husbands; some to the emotional instability and hunger for the exotic of Hollywood personalities. Some stress the more permissive, more natural attitudes of Judaism toward human weakness and error than Christianity has shown. Outside of investing Judaism with an esoteric glamor and mystery which might replace some of the more hostile Christ-killer myths, I see no permanent effects one way or the other."

Conversion, of course, is not new to Judaism. During the Roman Empire and up to about the time of the destruction of the Temple in Jerusalem in the year 70, and even after, it was the policy of Judaism to go out and win Gentiles to the Jewish faith. Jewish missions existed in many parts of the world: in Egypt, Asia Minor, Greece, Spain, France and Rome.

There is the modern story about the little village of San Nicandro in Italy, where a World War veteran named Donato came upon the Torah. Telling his neighbors what he read there, he gained followers and, in 1932, the whole village of 70 persons embraced Judaism. The community declared itself Jewish just at the time when Mussolini issued his first anti-Jewish orders. But the little band still lived according to the Law of Moses. In 1950 they migrated to Israel where they are living today.

Dr. Bernard H. Gold, chief psychologist in a large Chicago clinic, voiced this view: "In any group of converts to a religious faith there will be those who, over a period of contemplation and introspection, will consciously achieve an honest resolution to an honest spiritual dilemma. The conversion of such persons is likely to be personally meaningful, durable, and spiritually enhancing. Then there will be those who, by their conversion, will be attempting to solve a personal dilemma through the medium of religion. In all likelihood these will be fragile conversions. Still others, probably out of a sense of boredom-having tried everything else and found it wanting—try religion, and in all probability it will fail them too.

"The amount of publicity on the Hollywood conversions suggests a larger number than really exists. Since religion is an intensely personal matter, I believe that most persons think the publicity is undersirable—and unfortunate. I have no evidence that Judaism is necessarily "cheapened" by these conversions. I believe that the attitudes held toward Judaism have not been appreciably altered."

From four Chicago area converts came attitudes tinged with personal identification. Mrs. Max Schneider, of Glencoe, said: "The candidate for conversion must undertake a course of study; he must understand the gravity of his step. He must be honest and sincere and of good conscience. What could cheapen Judaism? All the publicity might affect some people favorably and some adversely. Most people don't care any more than they cared when Clare Booth Luce turned Catholic. I chose Judaism out of personal conviction, prior to my marriage. I think it is a good doctrine; I propose to live it the best way I can."

One Highland Park mother, born a Unitarian, believes that "the publicity cheapens the individual, not the religion. Anti-Semites can always find something to sneer about."

A Winnetka woman feels that the publicity "cannot harm the basic force of Judaism, nor can it cheapen the solid dignity of the faith. Mine was an Orthodox conversion. All of the pitfalls and drawbacks were explained as part of the ritual. In the very beginning I was made aware of the difficulties in becoming a member of a persecuted group. I feel there can be no blanket rule as to who may or may not be admitted. The rabbi must judge each individual applicant on the latter's own merits."

Vincent B. Dickson, a British-born convert to Judaism who lives on Chicago's North Shore commented: "Simply, I believe Sinai was the occasion for handing the Covenant to all peoples through the instrument of the Jews. I believe we echo this sentiment every Shabbus when we read from the prayer book, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; that He may teach us of His ways, and we will walk in His paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem.... for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And they shall sit every man under his vine and under his fig tree; and none shall make them afraid.'

"This is surely an affirmation of hope—that all men will embrace the Judaic ethical concept. If this is true, then what man dares to withhold the teachings of God from another, regardless of the occasion for his seeking it!

"No conversion, in my opinion, should receive publicity, and surely the officiating rabbi could exact such an agreement. This would serve the added purpose of testing the candidate's integrity as well as avoiding the vulgarization of what should be sacred and dignified."

The English historian Arnold Toynbee has said: "The future of Judaism is to convert the world. It is an extraordinary thing that twice in history the Jews have allowed outsiders to run away with their religion and spread it over the world. I am talking about Christianity and Islam. The Christians and Moslems have created worldwide religions while the Jews have kept their religion to themselves. Does not the real future of the Jews and Judaism lie in spreading Judaism in its authentic form over the whole world?"

DATELINE: ISRAEL

By Carl Alpert

I Think As I Please

SPEAKING WITH AN ACCENT

HAIFA — Perhaps in no other country in the world are there as many variations of accent in the national tongue as in Israel. Almost everybody speaks with an accent. In Toronto, a foreign accent may have an adverse effect on a man's political career, or may create unconscious prejudice on the part of his auditors. No such thing in Israel.

More than half of the population has come to the country in the past 13 years, and each immigrant renders Hebrew in his own way.

No one can yet say with any certainty what the final version of national pronounciation will be. The veteran pioneers of the country have stamped the pronounciation with influences of their own Eastern European origin. Immigrants from North Africa or from lands in Asia, have a lilt and an accent of their own, and there are many observers who believe that the latter pronounciation is far more beautiful.

No matter how long they may have been in the country, most people find it difficult to alter their pronounciation, even though their mastery of style and grammar may be perfect. Certain accents are well nigh permanent. Chief among these is the speech of those whose mother tongue had once been English. Dov Joseph, Golda Meir, Moshe Pearlman, still speak Hebrew with an unmistakable Anglo-Saxon influence. One with a keen ear can listen and identify speakers from Hungary, Iraq, England, Germany or elsewhere.

Children, of course, to a large extent tend to absorb the accent which they hear at home, and thus many of the foreign accents are being preserved and passed on, though sharply modified by school influence.

Encouragement of the study of Hebrew is still something of a great national project in Israel, and great progress continues to be made. Some national groups appear to have a chronic difficulty in mastering the tongue. Chief among these are the German Jews. Wherever they dwell in large numbers one finds an almost complete German-speaking community. Here on Mount Carmel it sometimes appears that German takes first place, with Hebrew second. Many people will confess that though they have been in the country for twenty years or more, they still cannot carry on an easy conversation in Hebrew — and they will lapse into German. In many Mount Carmel stores, clerks behind the counter will as a matter of course address the entering customer in German.

Those who are slow in learning Hebrew were shamed by the former French Ambassador, Pierre Gilbert, He began his study of the language immediately upon his assignment here, and within two years could deliver an off-the-cuff address in Hebrew. It was not long before he was elected president of the Tel Aviv Rotary Club, and cunducted the meetings with ease.

Parenthetically, it might be noted that upon termination of his ambassadorial assignment, M. Gilbert returned to Israel, and is now engaged in business negotiations here.

But let's get back to accents again. Perhaps the only one that is really conspicuous is the so-called Ashkenazic accent, still taught in so many Hebrew schools in Canada and the United States. The old-time M'lamdim cannot change their lifetime habits, but slowly, surely, inexorably, the Sephardic pronounciation is taking over.

A prominent Israeli political leader, who speaks a perfect and polished Sephardic Hebrew, once confided to me that when in the synagogue he reverted back to the Ashkenazic accent in which he had originally learned the prayers. In the babble of responses in an Israel synagogue one will hear a mixture of the two accents.

The national Language Academy seeks to foster correct pronounciation according to standards which it sets. The radio serves as the major medium for setting of standards, and the announcers must be on their toes every moment. A trivial slip in an obscure announcement is apt to produce a rash of indignant letters to the editors of the various papers.

The Israeli is always tolerant of the Hebrew spoken by tourists. The latter may blunder their way through confused verb forms and mix their sexes, but the Israeli will smile good-naturedly and compliment the visitors on their speech nevertheless. So continue with your studies; you, too, can make a good impression in Israel.

THEY ALL SPEAK WELL OF

THE WESTBURY

• SKY ROOM • POLO ROOM • DINING ROOM
FEATURING FRENCH CUISINE

The WESTBURY HOTEL

YONGE AND WOOD ST., TORONTO WA. 4-0611
360 BEAUTIFUL ROOMS, MOST WITH BALCONIES
J. J. STANWAY, GENERAL MANAGER

MANN'S T. V.

FAST SERVICE ANYTIME
Serving North & Northwest Areas
Repairs and Parts GUARANTEED
233 DELHI ME. 5-5367

Compliments of
CAPRI OPEN KITCHEN
Fountain Service — Take Out Service
— Air Conditioned —
2853 Dufferin Street RU. 3-9047

Passover Greetings

FOREST GARDEN LANDSCAPING

Designing and Contracting

CITY & COUNTRY STYLE
FISH & LILY POOLS
STONE WORK

1 SELAN CRESC. — CH. 9-5851

PASSOVER GREETINGS
From
Mr. and Mrs.
Lou L. Lockshin
CENTURY ENGINEERING
COMPANY LIMITED

PASSOVER GREETINGS
From
Mr. and Mrs. J. H. LAMBERT
AND FAMILY

PASSOVER GREETINGS TO OUR FRIENDS AND PATRONS

COLLEGE SHOE STORE
OLIVA & VILARDI
Italian Imported Shoes — Ladies & Men's
Scarpe Italiane Importate
610 COLLEGE STREET
LE. 2-3762

PASSOVER GREETINGS FROM
Greenspoon Bros.
Raw And Dressed Furs
All Color Phases of Mink in Ranch and Wild
264 SPADINA AVE.
364-3331

DON HAWKES B.A.
Service Station
SPECIALIZING IN MOTOR REPAIRS AND TOWING
Dundas & Jane Sts.
RO. 7-6861

COLLEGE Cancellation Shoes Ltd.
354 COLLEGE ST.
WA. 2-6212
MR. JOE MOSHENBERG

FORUM RESTAURANT
Specializing in Bar-B-Q Chicken and Spare Ribs — Also Business Men's Luncheon
Open daily from 7 a.m. to 1 a.m.
Banquet Hall Facilities
265 BROWN'S LINE
ALDERWOOD PLAZA
CL. 9-6011

ST. REGIS HOTEL

392 SHERBOURNE ST.
WA. 1-4135

PASSOVER GREETINGS
STAR CLEANERS
YOU'LL LIKE OUR FAST SERVICE
OUR SUPERIOR CLEANING METHODS
1466 EGLINTON AVE. W. — Tel. RU. 3-9576

PLATE AND STRUCTURAL STEEL
LTD.
DESIGN AND FABRICATION OF CUSTOM PLATE WORK IN CARBON AND ALLOY STEELS
TANKS — CHUTES — HOPPERS
PRESSURE VESSELS
STEEL STAIRWAYS — GRATINGS & FIRE ESCAPES
BOILER BREECHINGS — SMOKE STACKS
INCLUDING FIELD ERECTION
LE. 3-7921
48 ABELL ST. — TORONTO 3, ONT.

PASSOVER GREETINGS FROM
YONGE GARDEN RESTAURANT
AIR CONDITIONED FOR YOUR COMFORT
WE SERVE ANY KIND OF CHINESE FOODS
WE SPECIALIZE IN FAST TAKE-OUT SERVICE
FREE PARKING IN REAR
BAldwin 5-5704 PHONE BAldwin 5-2383-4
Restaurant: Take Out Service:
5186 Yonge St. WILLOWDALE Toronto, 5208 Yonge St.

Passover Greetings to Our Jewish Friends
And Business Acquaintances
COLLINS AND TAYLOR
LTD.
684 CHURCH ST.
WA. 5-4497
TORONTO, ONT.
Canada's Largest Business Brokers

PASSOVER GREETINGS
TEXACO
YOUR NEIGHBORHOOD TEXACO DEALER
TEXACO CANADA LIMITED
PETROLEUM PRODUCTS

BEST WISHES TO THE JEWISH COMMUNITY
MACEY NEON SIGNS
LIMITED
Specialists in
Spectaculars **Neon Signs**
Plastic Signs **Porcelain Signs**
STAINLESS STEEL LETTERS
ALUMINUM LETTERS
THEATRE MARQUEES
COLD CATHODE INTERIOR LIGHTING
SINCE 1910 — COAST TO COAST
976 MIDDLE GATE RD. — COOKSVILLE
AT. 9-9436

Transmission Trouble?

Call an Expert

NORTOWN AUTOMATIC TRANSMISSION

Automatic Transmission Specialists

BANDS TIGHTENED

Automatic Transmissions Overhauled

ALL WORK GUARANTEED

FOR THE BEST DEAL IN TOWN

... see NORTOWN

PASSOVER GREETINGS FROM

EGRY

CONTINUOUS FORMS

TORONTO — MONTREAL

Continuous Forms For Registers & Typewriters

Continuous Carbon Interleaved & Allset Forms

WE EXTEND CORDIAL GREETINGS
AND SINCERE GOOD WISHES TO OUR
JEWISH FRIENDS AND CUSTOMERS
ON THE OCCASION OF PASSOVER

THE
SALES DIVISION
OF THE
SHERWIN WILLIAMS CO.
OF CANADA LTD.

1 LESLIE ST. **HO. 1-0881**
TORONTO

PASSOVER GREETINGS
FROM
Telephone Answering Service Ltd.

ANSWERS YOUR TELEPHONE
WHENEVER YOU ARE AWAY FROM
YOUR OFFICE OR RESIDENCE

WA 4-4471 20 Bloor W.

A GREAT HUMANIST ABOUT JEWS

By André Malraux

BRONZE PLATTER

The following is an essay by André Malraux, noted author and Minister of State of France read at a meeting of the Congress of the Alliance Israelite Universelle.

In every epic tale which, under the name of history, contributes to the formation and exaltation of man, there is an hour at which, with hesitation, destiny reaches a crossroads. In the history of Israel, this hour undoubtedly was marked by the uprising of Bar Kochba. Akiba the Sage fought in the ranks of the insurgents, and he died under torture; but Rabbi Yochanan ben Zakkai, no less wise and illustrious, had acquiesced in the submission of the Jews to Rome on the condition that the Torah be safeguarded. In his view, enlightenment assured, more certainly than did revolt, the survival of the people that, because it thinks only of the roots of the soul, cannot be uprooted. The school wich Yochanan had founded in Yavneh, preserved the Jerusalem for which Akiba died.

Throughout the centuries, Israel has chosen Yochanan's way. The Tradition knows only one hero: Judah Maccabee, in whom besides, it recognizes a hero of sacrifice rather than of revolt. No cycle of epic poems has developed on the margin of Israel's tradition. From these observations, the conclusion was drawn that courage was foreign to Israel, and in the Occident the absence of courage suggested weakness. The truth is that Israel has survived all the empires which subjugated it. Thus a virtue differing from military courage but by no means less efficacious enters the picture. Historians discovered that these communities, deprived of soldiers, have not been without martyrs, and if the latter have not been recognized, it was only for being hidden among too many fellow victims.

The martyr has not been an absurd phenomenon for the simple reason that the testified for God. It was military courage that proved to be absurd, because ultimate victory depended on God alone. The only supreme value for Israel was always that of the spirit.

The establishment of the Alliance Israélite Universelle was, therefore, part of an age-old tradition. To save the disinherited, Israel has never appealed to the sword but always to the book. There is, beyond any doubt, something admirable in this confidence in the spirit — in this work so long and so patiently conducted by men of action, without whom it would never have come about, and never could have been placed totally to the exclusive service of education, which is to say, the service of thought.

This work marks a capital phase in the long flow of the Tradition.

The religious teaching of Israel has never ceased to work in even those communities wrich have suffered most cruelly.. Engulfed in a terrible somnolence, it continued. To this, the Alliance has, by contributing the "demanding tradition," added the technical experience required. In countries of the Orient, it has also contributed that precise kind of mental exercise which the West owes to rationalism and to the sciences. By studying modern philosophy which has been ignored, they studied the Bible as it had not been studied for a very long time. It is a thrilling fact that instead of destroying the, until then, ailing Hebraic spirituality in the East, rationalism has resuscitated it.

But it has also transformed the spirituality, because the action of the Alliance was not of an exclusively religious nature. Alliance chose as its mission deliverance of the oppressed, above all else, through the knowledge that it brought to them. It was necessary to Westernize them.

In order that the Ottoman, Arab or Iranian states, should recognize in the young people formed by the Alliance, some of their best people, it was necessary that they be accepted by the Turkish, Arab or Iranian communities; they could not be integrated into those communities, unless in the name of Western principles, the principles proclaimed by the French Revolution.

Therein is the bond which so strongly unites the Alliance with French thought. It is, of course, not necessary to recall here that the Declaration of the Rights of Man was not merely the legalization of the access of the bourgeoisie to power. The Declaration called for all required emancipations and united them within the same universality. At the end of the 19th century, the sultans would have had great difficulty in recognizing the rights of Jewish communities (of Turkey and the Near East), had these same rights of the communities of Martinique and Pondichery and of the artisans and laborers of France, as well as of citizens and subjects of all Western Europe, not been recognized (by France) a century before.

For a half century, the Alliance pursued its activities perseveringly and always under menace. This went on until the Jews had once again found themselves, after the First World War, at the crossroads of destiny, when, in the face of the incorruptible patience of Yochanan, the Rabbi who preached submission in order to assure the permanence of Israel, the heart of the rebel who had been tortured to death reappeared, and then the people so long disdainful of the sword, became — partly with the aid of some of those educated by the Alliance — peasant-soldiers of the new Jewish State.

But it would be idle to hope that all the communities of the Orient could rapidly return to Israel — and who would think of abandoning them? The dialogue between the Rabbi and the fighter, now reconciled for the first time, is bound to go on for a long time. But today the dialogue assumes a new tone, perhaps the highest tone that it has attained in the long history of Israel.

The new language of the combatant — the simplest and the gravest because it is the language of everyday — is that of the poem whereby Nathan Alterman responds to the famous bitter phrase by Haim Weizmann: "The world does not deliver a state to a people on a silver platter," by saying that the boy and the girl who give their lives for the Jewish State are the "silver platter."

"And the rest will be told in Israel's history."

The rest is this:

While in the name of courage born in the fields of Palestine, in the eternally menaced solitudes of the Negev, Jews were fighting the last battles of Warsaw without hope, a humble task was performed throughout the world, and lowpaid instructors were teaching the dignity of man to the children of Marrakesh or Kermanshah.

In all Central Asia, the blood prize for a murdered Jew was hardly worthy of being paid in "black money," the despised copper coin. And this horrible money has not disappeared before the courage of fighters but only before the dogged unsung but loving work of those who were teaching dignity.

Many of you have contemplated the watchmen who stand out clear on the horizon when the

ANDRE MALRAUX

sun sinks behind the hills that have seen the destruction of Jerusalem seventeen times. They watch over the daughters who dream of the song of the night, as during the times of the Song of Songs: "My heart is awake . . ." And in the dusk which deepens while the stars that saw the Deluge are rising, the watchmen seem to spread the funeral chant of the dead soldiers on the silver platter.

Delegates of many nations listen tonight to their response, to the vast murmur of the dead without names, the murmur rising for a hundred years from Morocco to Samarkand:

"We are the humble teachers who have known no war but who have known pogroms sometimes, and discouragement and bitterness all the time. We are the trampling ground of sacrifice. Many of us have not even dreamt of the silver platter. But with the money of scorn, our invincible patience, has, in a hundred years, made the bronze platter on which we offer to you the fidelity of Israel."

PASSOVER GREETINGS

Violet Sportswear

Manufacturer's of
Ladies' Sportswear
and
Rainwear

431 KING ST. W.
EM. 6-1909

PASSOVER GREETINGS

LEASIDE IRON & ORNAMENTAL Co. Ltd.

•

RAILINGS - STEEL STAIRS - FIRE ESCAPES

•

BUILDER'S IRON WORKS

•

71 HOWDEN RD. SCARBORO
OX. 8-5669

PASSOVER GREETINGS FROM

JACK FROST LIGHTING SERVICE

BILL WHITE, Manager

RENTAL LIGHTING EQUIPMENT
STAGE — STUDIO — T.V. LIGHTING
SCHOOL AUDITORIUMS — DISPLAY LIGHTING

6 SHAWBRIDGE — BE. 2-1145-6

WE EXTEND CORDIAL GREETINGS
TO THE JEWISH COMMUNITY
FOR THE PASSOVER

THE SINNOTT NEWS CO. LIMITED

120 SINNOTT ROAD — PL. 5-1166
SCARBOROUGH

PHONE WA. 1-3924
EYES EXAMINED - GLASSES FITTED

L. LUNSKY, R. O.

OPTOMETRIST
PHONE FOR APPOINTMENT
470 COLLEGE STREET — TORONTO

PASSOVER GREETINGS FROM

LIBERTY ORNAMENTAL IRON LIMITED

M. FRIEBERG — J. FRIEBERG

Manufacturers of
MISCELLANEOUS ORNAMENTAL IRON WORKS
and
CHROME FURNITURE
70 LIGHTBOURNE AVE. TORONTO
LE. 2-2808

THE CANADIAN BANK OF COMMERCE

QUEEN AND SPADINA
TORONTO

PASSOVER GREETINGS FROM

TOWERS MARTS OF CANADA LTD.

PASSOVER GREETINGS TO OUR FRIENDS AND PATRONS

BATHURST - WILSON DISTRICT

ARMOUR HEIGHTS

Plumbing And Heating
CONTRACTORS
* 24 Hour Service
* Repairs
* Alterations
Pumps - Water Heaters
Drain Work
GORDON J. PECK
211 Carmichael
RU. 2-5409

SINCERE GOOD WISHES

On The Occasion of Passover

VAN BASSEN FLOWERS

•

Life Experience in Artistic Designing
Weddings - Funerals - Bar Mitzvahs, Etc.

•

CITY WIDE SERVICE
WORLD WIDE SERVICE

Day RU. 3-5261 or Night
1897 AVENUE ROAD
TORONTO

PASSOVER GREETINGS FROM

CANASCO Insurance Agencies Ltd.

Representing
THE MARITIME LIFE ASSURANCE COMPANY

2949 Bathurst St.
RU. 9-1223

Life Insurance
General Insurance
Mortgage Arrangements
Specialists In
SYNAGOGUE FINANCING

SAMUEL TERRY WARREN
BUNNY BERGSTEIN

Sam's TRANSMISSION SERVICE

AUTOMATIC TRANSMISSION SPECIALISTS
AUTOMATIC AND STANDARD TRANSMISSION
SERVICE REBUILT EXCHANGED
24 WALTON ST.
EM. 8 - 6876
TORONTO

GREETINGS TO MY JEWISH FRIENDS

HARVIE M. WILSON

FALCO ELECTRIC CO. LTD.

Engineers and Contractors

ME. 5-8552

PASSOVER GREETINGS FROM

CALEDON SAND AND GRAVEL

147 UNIVERSITY AVE.
TORONTO, ONT.

PLANT CALEDON EM. 6-0837 — OFFICE EM. 8-7059

FRESH WATER

Hauled Anywhere — Anytime

FRANK EVISON

ELGIN MILLS — TU. 4-2728

GEO. W. PORTER CONSTRUCTION CO. LTD.

1177 FINCH AVE. W. — DOWNSVIEW
ME. 3-1486

BEST WISHES FOR THE PASSOVER

CANADA VINEGARS LIMITED

409 EVANS AVE. — CL. 1-2261

The Chief Will Save You Plenty
ON 1-OWNER USED CARS
AT

WEST SIDE PONTIAC LTD.

2770 DUNDAS ST. W.

VIKO DESIGN AND MFG. CO.

Designers And Manufacturers of Fine Furniture
Institutional Store And Restaurant Interiors

2 GIVENS ST. — Toronto 3 — LE. 5-4235

PROPHET ELIJAH

By MEIR TAMARI

HE VISITS THE CHILDREN ON PASSOVER

Of all Israel's prophets, Elijah is the epitome of mystery. Coming in a whirlwind from the steppes of Gilead he ascends heavenward in a chariot of fire, leaving no literary legacy of messianic poetry similar to that of Isaiah, nor an impassioned cry for social justice as is found in the writings of Amos, nor even a heartrending testament to his people's destruction as may be found in the lamentations of Jeremiah. He is the Bible's prophet of action, of fanatical devotion, of singlemindedness; unafraid, uncompromising and stern.

Yet it is this Elijah who, of all the prophets, lives eternally in the Jewish people's mind, figuring again and again in legend and folklore. It is on his chair that the Jewish male is placed on being introduced into the covenant of Abraham. He is the festive guest at the Passover Seder table protecting the Jewish home and foretelling the message of the imminent great Redemption. It is of him we sing on the termination of each Sabbath day—Elijah the miraculous saviour of the righteous poor and the mentor of the Sages. From his constant re-appearance throughout Jewish love we conjure him up into the reality of the present day.

TWO INCIDENTS

This article deals with two incidents in Elijah's life—his challenge to the priests of Baal on the slopes of Mount Carmel denying their capacity to bring fire from heaven to consume their sacrifice (see I Kings chapter 18), and his condemnation of King Ahab for having confiscated Naboth's vineyard (see I Kings chapter 21).

We are not concerned here with the tremendous dramatic fibre characterizing both stories, but rather with the motives, the outlook and behaviour of the principal characters in the dramas. We see Ahab as the weak and foolish King of Samaria. His heathen wife, Jezebel, reveals herself as a scheming and ambitious Queen. We are confronted with the priests of Baal, a privileged and powerful caste, enjoying royal protection. Naboth is shown as a citizen of Israel, powerless against the encroaches of the King's despotism. Finally we meet Elijah, magnificent and brave, the conscience of a nation and the upholder of its Law.

IN SEARCH OF WATER

At the time of Elijah neither King Ahab nor his people, the Israelites, denied the Lord as being the historical and traditional Deity of Israel. What they did deny, however, was His all-embracing powers. To them the economical and political success, both of the individual and of the State were subject either to man's own prowess or to the laws of Nature personified by the fertility deities of Baal and Astoreth. Rainfall, drought, plenty of famine, political ascendancy or economic welfare were to them the work of human intellect or the physical manifestations of the unchanging pattern of Nature. Elijah set out to prove that these forces of Nature are not the source of man's welfare, neither are they free agents in themselves, but merely the servants of a higher Deity.

Thus when the drought, foretold by Elijah, began to trouble the Kingdom of Israel, Ahab, King of Samaria and his Royal Chamberlain, Obadiah, set out to discover means of alleviating the damage caused by the shorgate of water:

And Ahab said unto Obadiah, go unto the land, unto all fountains of water and unto all brooks; peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass through it and Ahad went one way by himself, and Obadiah went another way by himself.

(1 Kings 18)

CONFLICTING CONCEPTIONS

Each one of them sought to mitigate the suffering caused by the drought according to his own religious outlook. Ahab, believing that according to the laws of Nature any moisture still existing, despite the drought, was to be found in the wadis, at the sources of the fountains and the brooks, went there to find grass to save his herds. Obadiah, the faithful servant of God, who hid His prophets before Jezebel's wrath, sought Elijah, messenger of God, who foretold the drought and who alone could bring rain.

There then follows the famous meeting with the priests of Baal on the slopes of Mount Carmel. Elijah challenges the priests of Baal in the presence of the people of Israel to assemble on Mount Carmel and to test the powers of their deity. Could Baal send fire from heaven to consume their offering proving thereby the prime cause of life?

How long will ye halt between two opinions? Elijah asks the citizens of Israel. **If the Lord is God then follow him: If the Baal then follow him.**

And to the four hundred and fifty priests of Baal: **Call ye upon the name of your gods and I will call on the name of the Lord; and the god that answereth by fire, He is God.**

A QUESTION OF FIRE

Fire is one of the elements on which the ancients based their concept of matter. Consequently it was one of the commonest objects of idolatry. It was worshipped as Amon Re the Sun god in Egypt and as one of the forms of Baal in Canaan. In Persia it appears as light, the symbol of good, as opposed to darkness, the symbol of evil. The Vestal Virgins tended an eternal flame in Rome and the ancient Greeks adored the beauty of Apollo the sun god.

Fire descending from heaven is a common motif in the Bible. It is mentioned in the story of Cain and Abel, the destruction of Sodom and Gemorrah, the Covenant of the Pieces, the burning bush and Gideon. However, unlike the beliefs of other ancient peoples, the Bible depicts fire not as the basis of matter or as a god but as an implement in the hands of its Creator.

THE DRAMA ON MOUNT CARMEL

Ahab, the prophets of Baal and Astoreth, the elders of all Israel and Elijah prepare themselves for the trial of faith. Of the two bullocks for the sacrifice, one is given to the four hundred and fifty priests of Baal — the other to Elijah. The priests of Baal call on the name of their god from morning until noon but there is no voice and no answer.

Elijah mocks them:

Cry aloud for he is a god; either he is talking or he is on a journey or perhaps he sleepeth and must be awakened.

They cry aloud, dance in ecstasy but nothing happens. The offering remains unconsumed.

Elijah then asks 12 stones symbolical of the unity of the tribes of Israel, builds an altar, places his bullock on it, drenches it in water, surrounds it with a water-filled trench and quietly prays to God:

Hear me, O Lord, hear me, that this people may know that Thou art the Lord God.

The fire descends and consumes the sacrifice, wood, altar, and even the dust. This is Elijah's method of proving to Ahab and to Israel that the Lord is God, that Nature has no existence outside the will of the Creator.

And when all the people saw it they fell on their faces: and they said, the Lord He is God; the Lord, He is God.

An eternal lesson and example of the Jewish prophet's defence of the poor against the oppression of the rich. However, according to the sages, Naboth was a wealthy man, a leader of his community and a man of substance. There is, therefore, far more to the story than that of the rich versus the poor. It is in fact a defence of the rights of the individual, irrespective of his economic status, against the inroads of the State. It is unimportant whether the State is personified in the person of Ahab, King of ancient Israel, or in the organizational structure of the modern power State.

A king has the right in Jewish law to breech a wall or to confiscate land for the purpose of building a road. Furthermore, a king may even nationalize land merely for the purpose of beautifying his capital since this redounds to the credit and national pride of the whole people. Why then, the sages ask, was Naboth justified in refusing to comply with the King's order and sell his vineyard?

CURBING THE POWER OF THE STATE

It transpires that Ahab's request for Naboth's vineyard was motivated by a personal whim rather than a desire to satisfy a national need or to further the welfare of the State. Jezebel, the foreign Queen, could not understand what manner of king her husband was if he was unable to use his kingship to purchase or exchange, let alone confiscate, the vineyard of one of his subjects. But Jewish law lays down that the personal needs of the monarch cannot be used as a pretext to force Naboth to sell his inheritance. Elijah's struggle is conducted on behalf of the individual against the encroachments of the State. "Hast thou killed and also taken possession?" Elijah asks the despot King in the name of the God of Israel.

The world abounds with incidents not unlike that of Naboth's vineyard. As for Elijah — we await his coming.

FOR
The Best In All
BUILDING SUPPLIES
Call
HARRINGTON
Door And Lumber
Co. Ltd.
151 MERTON ST., TORONTO
HU. 1-1127

RIVERDALE
CRANKSHAFT
GRINDING
19 MATILDA ST.
HO. 1-6201
•
CRANKSHAFT & CAMSHAFT GRINDING
•
The Most Modern Crankshaft Equipment Available
•
FOR SPECIAL CUSTOM JOBS - SEE US!

WALTER'S
SOD SUPPLY
Now's the time to plant your garden, rose bushes, trees, etc., and have your Landscaping done.
GRASS CUTTING - LANDSCAPING
TREES AND SHRUBS
PATIOS AND ROCKERIES
FREE ESTIMATES
CH. 9-1426

RED PANCER
DELICATESSEN
3671 Bathurst Street
RU. 1-8751

NEW STYLE STORE FIXTURE CO.
Manufacturers of
Custom Built Kitchen Cabinets
Vanities and Counter Tops
ARBORITE FORMICA
BREAKFAST NOOKS
Reasonable Rates
665 RICHMOND ST. W.
EM. 4-0754

ME. 5-0044
ANTONIO'S
HAIR STYLISTS
OPEN EVENINGS
916 WILSON AVE.
TORONTO, ONT.

PASSOVER
GREETINGS
FROM
MAGDER FUR Co.
204 SPADINA AVE.
EM. 6-3943

A Tradition Followed by
Toronto Jews For Years
Before Each Holiday Visit
ROTMAN'S
MEN'S SHOP
For The Elegant,
Best-Dressed Man
SPECIALTY: Scott and John McHale Shoes; Also Shoes Made to Order, for Adults and Children.
The World Famous Stetson and Adam Hats.
A FULL LINE OF MEN'S WEAR
350 SPADINA AVE.
EM. 4-8619

PASSOVER GREETINGS
FROM
LAMBERT OIL CO. LTD.
Head Office:
2145 DUNDAS ST. W.
Branches:
1260 DUNDAS ST. W.
NO. 12 HIGHWAY AT
BROOKLIN, ONT.
FUEL OIL
AND BURNER SERVICE
For day - night service call:
LE. 1-2272
City wide automatic delivery
BEN LEMBERG
JOE LAMBERT

HERB SILLS
LTD.
REALTORS
WOODBRIDGE
RO. 9-4901
AT. 8-1143

Passover Greetings
From
Hyman Young & Louis York
HY-LOU Restaurants
1200 Castlefield Avenue
RU. 1-7803
1412 Eglinton Avenue
RU. 3-4169

Passover
Greetings
LOU SNIDER
481 Glencairn Ave.
RU. 2-9276

PASSOVER
GREETINGS
OAKWOOD UPHOLSTERY
Co. Ltd.
380 OAKWOOD AVE.
RU. 2-7644

PASSOVER GREETINGS
KENNEDY
TRAVEL BUREAU
Henry Moos Proprietor
Official Air Line & Steamship Agents
296 QUEEN ST. W.
EM. 2-3226

Overhead Garage Doors
STEEL DOORS, $65 INSTALLED
REPAIRS AND ALTERATIONS
ALUMINUM SELF-STORING
WINDOWS AND DOORS
CHURCHWARD
CONSTRUCTION
(in business since 1946)
HU. 5-5564

Compliments Of
WM. G. BEECH M. P.
YORK TRAVEL
1043 Weston Road
RO. 6-1777

Best Wishes to the
Jewish Community
STERLING
Optical Co.
LIMITED
73 Adelaide St. W.
TORONTO
EM. 3-0175

Passover Greetings
From
Standard Upholstery Co. Limited
388 DUPONT ST.
WA. 4-3785

HECTOR'S
SMOKE AND GIFT SHOP
MAGAZINES TOYS
CAMERA SUPPLIES
Open 11 a.m. Closed 7 p.m.
430½ College St. TORONTO
WAlnut 3-0014

PELLER'S
RESTAURANT
Grand Union Plaza
(YONGE & SHEPPARD)
BA. 5-7181
Most Modern Restaurant in Toronto
SEAT 130 — DINING ROOM
SEAT 140 — BANQUET ROOM
Specializing In
STEAK - CHOPS - CHICKEN - FISH

Fine Furniture
Refinished
FRED WILDER
57 GENTHORN
CH. 4-2488

F. G. LISTER
CO. LTD.
226 Ontario Food Terminal
THE QUEENSWAY
CL. 9-6337

GERALD P. SCULLY
BARRISTER AND SOLICITOR
100 ADELAIDE ST. W.
EM. 6-9292

DOWNTOWN AUTO REFINISHING
441 QUEEN ST. EAST
EM. 8-8881

GREGG'S
OPEN KITCHEN
RESTAURANT
FAST & COURTEOUS
TAKE-OUT SERVICE
We Cater To
Office Parties, Etc.
Just Phone Us At EM. 3-7653
68 Bathurst St., Toronto

ROY COOPER
SHELL SERVICE
LUBRICATION — BATTERIES
TIRES AND REPAIRS
FREE PICK UP AND DELIVERY
ONTARIO MOTOR LEAGUE
349 WILSON

K AND C
AUTO SERVICE
Collision and General Repairs
24 Hour Service
246 BOLTON AVE.
HO. 6-8364

PASSOVER GREETINGS
FROM
Kenneth W. Devlin
Real Estate
4999 A YONGE ST.

WILLIAM ASHLEY
87 BLOOR ST. W.
WA. 4-0977

PASSOVER GREETINGS
FROM
IRWIN W. PASTERNAK

PASSOVER
GREETINGS
from
Mr. & Mrs. H. Berger & Family
57 Danby Ave.

PASSOVER GREETINGS
FROM
ANTHONY'S
Coiffure Salon
4400 Bathurst St.
(In the Sheppard Plaza)
ME. 3-5260
AIR CONDITIONED

PASSOVER GREETINGS FROM
PASTERNAK'S
DELICATESSEN
4384 BATHURST ST.
B.A. PRODUCTS

MOE AND STAN
PANCER'S
DELICATESSEN
We Specialize In
Take Out Service
4130 BATHURST ST.
ME. 3-1230

W. J. WARREN
AND CO.
REAL ESTATE
4028 Sheppard Ave. East
AX. 3-3631

PASSOVER
GREETINGS
HARRY P. BOTNICK
Barrister and Solicitor
62 RICHMOND ST. W.
EM. 4-9037

LISA GOWNS
1190 Eglinton Ave. W.
RU. 3-5640

MALBOROUGH JEWELLERS Ltd.
Mr. and Mrs. TENNENBAUM
10 TEMPERANCE ST.
TEL.: 3685241

PASSOVER GREETINGS
FROM
FEREN'S DRUG STORE
2918 Dufferin St. at Glengrove
9 A.M. — 9 P.M.
PHONE RU. 3-8156
MOTORIZED DELIVERY
Prescriptions - Baby Needs - Cosmetics

MARIO'S
PIZZERIA LTD.
1144 Eglinton Ave. West
RU. 7-6111
TORONTO'S
FINEST PIZZA

PROBING OUR PHILOSOPHY

By ZVI E. KURZWEIL

ROSENZWEIG AND JEWISH SPIRITUAL SURVIVAL

Rosenzweig probed the theoretical foundations of the three streams of the Judaism of his time — Liberalism, Zionism, and Orthodoxy — with the acumen and intellectual fastidiousness of a trained philosopher. It is not surprising that he could not quite identify himself with any of them, though he felt nearest to Liberal Judaism, as he expressly stated in a letter addressed to the historian, Maximilian Landau, as late as February, 1924. This, however, did not prevent him from criticising Liberalism on many points. He rejected the equalisation of Judaism with prophetic teaching because he saw in this attempt an over-simplification and an unjustifiable contraction of the vast framework of the the Jewish heritage.

Moreover he had doubts as to the validity of the philosophical superstructure of Liberal Judaism, and in particular he criticised its attempt to create a new system of Judaism and formulate new principles according to which the modern Jew should live. "Liberalism failed because it tried to postulate new principles according to which we are requested to act. These principles are like officers without an army, like parents without children."

It has already been pointed out that Rosenzweig's attitude to Judaism was essentially practical and pragmatic. In his opinion the Laws of the Torah have to be freely chosen, adopted and "tried out", and the ultimate responsibility for the choice rests with each individual. "We start with action (he means the fulfilment of Mitzvot); let us hope that one day we, or others, will find out the underlying principles of the laws." After the publication of his "Star of Redemption" the problem of the Law was foremost in his mind, and he intended devoting a book to it. However, he was prevented from carrying out this plan, partly because of the untimely death of Rabbi Nobel, who had been his guide in the study of Halacha, partly because of the serious illness that had overtaken him.

It is rather paradoxical that in spite of Rosenzweig's affinity to Jewish Liberalism, his approach to Judaism is the opposite to that of religious Reform. The latter started with preconceived principles, endeavoured to build a system, and imposed this system upon historic Judaism. It selected from the corpus of Jewish Law such Mitzvot as seemed in accordance with its principles. Rosenzweig started with "action", that is to say, the free adoption of Mitzvot, and postponed the system-building to a later stage.

Rosenzweig's anti-Zionist convictions were deeply rooted in his Jewish philosophy. For him, to be a Jew implied living in the Diaspora. He saw the whole of Jewish history as moving from one exile to another; and the spirit of the exile, the people's estrangement from the soil as part of the Jewish destiny, was deeply engraved in his mind. He believed that a higher spiritual life is only possible if a people is free from territorial limitations and thus not involved in international strife, rivalries, and wars which are frequently the natural concomitants of normal nationhood.

Moreover, in his view, the concept of Jewish nationhood is removed from the process of history which does not impinge upon it. Here Rosenzweig's thought is somewhat contiguous to the ideas expressed by Orthodox philosophers, such as Samson Raphael Hirsch and, notably, Isaac Breuer, who regarded not only Jewish nationhood but also the Law of the Torah, as withdrawn from the process of history. Nor should it be ruled out that Rosenzweig was directly influenced by some of the writings of Breuer, a fact which has not been admitted by expounders of Rosenzweig's teaching, but which nevertheless seems likely to be true. Rosenzweig read Breuer's "Judenproblem" with the most enthusiastic assent (die heftigesten Zustimmungsausbrueche), and he found that that book contained an "amazing amount of truth much that I should have formulated in exactly the same way."

According to Rosenzweig, Zionism is an excellent diagnostician, inasmuch as it truly recognised the weakness of the Jewish people in the Diaspora, but it is a poor Jewish life in the Diaspora and therefore could not free itself from the tendency of postponing "serious treatment" to an uncertain future. The fundamental mistake of Zion-therapeutist becase it over-emphasises the provisional character of ism is to equate the concept of Jewish nationhood with that of other nations.

Rosenzweig's attitude to Orthodoxy is extremely intricate and to some extent ambivalent. He affirmed the election of Israel and therefore fully accepted the implications of this fact in the spirit of the blessing "Who hast chosen us from all peoples and given us Thy Torah." His own spiritual development had led him to the acceptance of the Judaic Law as a whole, that is to say, he asserted and understood its raison d'etre, but on the other hand he did not find it possible to accept a number of specific Mitzvot which remained "alien" to him.

In his later years he came, in actual religious observance, very near to traditional Judaism. "An outsider looking on at the observance of the Sabbath in Franz Rosenzweig's home, with prayer, benediction, song and scrupulous abstinence from all prescribed manner of work, would excepct to find a strictly Orthodox Jew"; but this fact must not blind us to the profound difference between his conception of Judaism and that of Orthodoxy, particularly as far as matters of doctrine are concerned.

Like Buber, Rosenzweig did not believe in revelation in the sense of "verbal inspiration." In a letter to Jacob Rosenheim he says: "Where we differ from Orthodoxy is in our reluctance to draw from our belief in the holiness or unigueness of the Torah and in its revelationary character any conclusions as to its literary genesis and the philolological value of the text as it has come down to us. If all of Wellhausen's theories were correct and the Samaritans really had the better text, our faith would not be shaken in the least. This is the profound difference between you (Orthodox) and us — a difference which, it seems to me, may be bridged by mutual esteem, but not by understanding." In the same letter he continues: "For us, too, the Torah is the work of one spirit; we do not know who its author was; we cannot believe that it was Moses. Whosoever it was and whatever sources he may have used, he was our teacher and his theology is our teaching."

From these presuppositions there follow important consequences for Rosenzweig's attitude to religious observance. According to Rosenzweig Judaism contains, strictly speaking, no laws, but merely precepts (Gebote-Commands) i.e., Mitzvot which should be freely accepted.

It has already been mentioned that the ultimate decision as to the acceptance or non-acceptance of Mitzvot rest solely with the individual and the only criterion is his "choice of ability" (die Auswahl des Konnons), i.e., the inner readiness of ability of the individual Jew to take upon himself religious observance.

Once when asked whether he put on the phylacteries he answered: "Not yet," which, of course, implied "but soon I will." The outstanding feature of this attitude is its individualism. Even Rosenzweig's admirers admit the danger inherent in this individualism which, if accepted, may eventually lead to the disintegration of the Jewish people as a religious community. Rosenzweig's answer to this serious difficulty can hardly be considered satisfactory. "The danger of individualism exists only for the individual Jew, but not for the whole people. For their choice of Mitzvot according to each one's ability is made from the spiritual stock of the whole people, and only inability is individual." In other words, the objective existence of the entire corpus of tradition unimpaired by the indivdual's choice, is the guarantee against disintegration.

Rosenzweig criticised the dichotomy inherent in the modern Orthodox solution suggested by Samson Raphael Hirsch, with its concomitant fragmentation of life epitomised by the dualism of "Mensch-Jisroel," Torah and Derech Eretz, Judaism and secular culture, the division of life into two spheres, one dominated by Halacha and the other free from it. He had a vision of a Judaism embracing our complete lives. "On principle, no sphere of life may be regarded as being outside Judaism," he says expressly in his essay "The Builders". The spirit of the Law, Jewish custom and folk-lore have to be applied to that sphere of life to which Judaism does not appear to have any application. It must, however, be admitted that this criticism is rather hard on S.R. Hirsch who, no less than Rosenzweig, preached a Judaism "embracing our complete lives."

THE JEWISH ETHICAL IMPLICATIONS OF THE EICHMANN TRIAL

By Dr. LOUIS JACOBS

The Eichmann trial gives rise to a number of weighty moral problems. There is patently no parallel in history to a Jewish court trying a man accused of crimes against humanity on anything like the horrific scale of this case. There can be, therefore, no direct guidance from the past but it is possible indirectly to apply sound and basic Jewish moral principles to the Eichmann situation.

Since Eichmann has been captured and is to stand trial there is little purpose now in discussing the ethics of the capture, of what is now a fait accompli. It might be questioned, for instance, whether the aim of proclaiming to the world the horror of Nazism is best served by a trial where the guilt of the accused has already been accepted by most of us (is it really possible for the judges to remain unaffected?). But again, this course having been decided upon by the Government of Israel, a discussion would be solely academic.

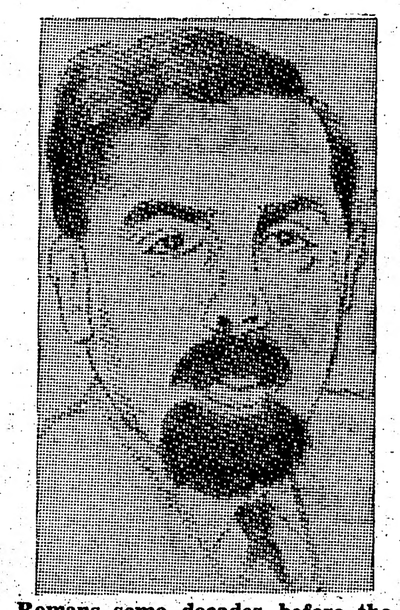
The chief questions to be considered are: (1) Does Jewish law give a court the right to try Eichmann?; (2) In the Jewish view, is the proceeding against Eichmann an act of vengeance and, if so, is it morally justifiable?; and (3) If Eichmann is convicted should he be executed for his crimes?

It is everywhere assumed in Jewish sources that only a fully constituted Sanhedrin, composed of specially ordained scholars (Semukhim), has the right to try capital charges. Since the ceremony of Ordination has long been abolished, and the attempts made to revive it have met with no success, no Jewish court, nowadays, has the right, according to the strict letter of the law, of trying capital charges. However, as an emergency measure (where, in the words of the rabbis, "the times require it"), Jewish courts may pronounce capital sentences (Sanh. 46a, Maimonides, Yad, Sanh. xxiv, 4). It is well known that Spanish Jewry in the Middle Ages exercised this right, sometimes to the scandal of Jews in other lands. Although many authorities argue that these emergency measures apply only to a court accepted by the community as a whole, it can be plausibly suggested that the present court trying Eichmann does meet, for this purpose at least, with the approval of the vast majority of Jews and therefore possesses the right to try him.

The question of vengeance is one that has troubled many moral people. A rather glib and entirely unwarranted distinction is sometimes made between the Christian and Jewish attitude towards loving one's enemies. On the Christian side this alleged distinction is sometimes used to demonstrate the superiority of Christianity over Judaism. Jewish apologists, on the other hand, accepting this distinction, have, at times, described the Christian view as unrealistic and what is supposed to be Jewish view as more true to human nature and the demands that can legitimately be made on it. But it is surely not true to the facts to argue that Juraism knows so little of "turning the other cheek" that it makes the execution of vengeance on enemies a positive virtue. The following references speak for themselves: "Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love they neighbour as thyself: I am the Lord" (Lev. xix, 18). "Those who are insulted but do not insult, hear themselves reviled without answering, acting through love and rejoicing; in suffering, of them Scripture says: 'But they who love Him are as the sun when he goeth forth in his might'" (Judges v, 31; Sabb. 88b). It is in the Book of Proverbs that the verses occur: "Rejoice not when thine enemy falleth, And let not thy heart be glad when he stumbleth; Lest the Lord see it, and it displease Him, And He turn away His wrath from him" (Prov. xxiv, 17). "If thine enemy be hungry, give him bread to eat, And if he be thirsty, give him water to drink" (Prov. xxv, 21).

However, it is obvious that Jewish teaching draws a distinction between a personal enemy and an enemy of society. While personal vindictiveness is forbidden, Jewish Law does appear to sanction capital punishment for certain classes of criminal. This is a very complicated question. The following Mishna has often been quoted but bears repetition: "A Sanhedrin that puts one to death in seven years is called 'destructive'. R. Eliezer b. Azariah said: Or one in even seventy years. R. Tarphon and R. Akiba say Had we been in the Sanhedrin none would ever have been put to death. Rabban Simeon b. Gamaliel says: They would even have multiplied the shedders of blood in Israel" (Makk. i, 10).

It should be noted that the discussion is theoretical. There is reliable testimony in the Talmud to the effect that the right to inflict capital punishment was, in fact, taken away from the Jews by the



Romans some decades before the destruction of the Temple (Sanh. 41a). For all that, it is clear that there was a definite tendency among the rabbis to abolish capital punishment, and in the debate in the Knesset soon after the establishment of the State of Israel this tendency was referred to by more than one speaker. Eventually the State of Israel did abolish capital punishment except for the crime of treason.

But all this applies only to an ordinary murderer. It was never the intention of Jewish teaching that leniency be shown to one whose hands are stained with the blood of hundreds of thousands of innocent human beings. Scripture does after all, urge that the name of Amalek, the symbol, in rabbinic thought, of wanton cruelty, be blotted out from under the Heavens (Deut. xxv, 17-19). To show compassion to ruthless foes of compassion is a betrayal of compassion. It is pure sentimentality of the most baneful kind when the love of one's enemies is extended to embrace the enemies of

(Continued on page 28)

HUMBERVIEW

FOR CHEVROLET
CORVAIR & ENVOY

A BETTER DEAL

3200 BLOOR W. — BE. 1-2285

CONGRATULATIONS AND GOOD WISHES

To The Jewish Community
On The Occasion of Passover

S. J. BROOKS & COMPANY

Members

THE TORONTO STOCK EXCHANGE

185 BAY ST. EM. 3-5911
TORONTO

PASSOVER GREETINGS

from

Mr. and Mrs.
Mark A. Levy

Mr. and Mrs.
Ben Levy

Mr. and Mrs.
Morris P. Levy

Mr. and Mrs.
Edward Levy

THE MAN WHO NEVER DIED

By SUANNE KELMAN

Suanne Kelman of Toronto is 1st prize winner Junior Division, Herzl Essay Competition of the Z.O.C.

A man waited in the cold, taking down notes. It was 1894, and he was a reporter covering the Dreyfus Case. He watched as Captain Alfred Dreyfus was dishonoured and humiliated. And as he saw this, his mind filled with a dream, a dream for the Jewish people. This dream is now the State of Israel . . .

This same man sat at his desk, thinking, meditating, and still dreaming. With a sudden decisive move he turned to an uncovered typewriter. In a few seconds he was hesitantly typing the words which were to grow into a book . . .

This very same man stood, waiting for order. It came, and he spoke. He spoke of his plans, his ideas, and his dream. The group of men listened, a few burning with enthusiasm, but most of them unmoved or scornful . . .

This man was Theodor Herzl. His dream was a Jewish State, a Jewish Homeland after years of dispersal and exile. Although he did not live to see it, the State of Israel is his dream.

When he began to write the "Jewish State" it seemed as if the book had been written without the basis of deep thought. Now we know that this book foretold the future.

Then came the first Zionist Congress. Theodor Herzl's idea did not spread quickly; most of his own people were against, or indifferent to it. His best friends felt that it (and he) was insane. The world temporarily ignored him. But Theodor Herzl would not be ignored.

How did this begin? Who was Theodor Herzl?

The dream probably formed as a result of witnessing the famous Dreyfus Case. Up until that time, his life had not been unique. He had been born in Budapest, in 1860. He had been educated as a lawyer, but his taste was for writing. He was covering the Dreyfus Case for the Viennese paper for which he worked.

Armed with his talent for words, and writing, he faced the world. He had another asset in his king-like, majestic appearance. Many were the obstacles against his plans. Many governments disapproved. Some Jews were against it for various reasons. Worst of all, he had great difficulty in obtaining land. He wanted Palestine, the Land of his Fathers; Palestine, the Biblical home of the Jews. The Land of the Patriarchs, of the Covenant! But one had to do more than idly wish.

And Theodor Herzl did more than that. Besides writing the "Jewish State" he wrote many articles. The book and articles created wide controversy. Critics of his opinions felt that both had no historical basis, or were lacking the foundation of thought.

Then Theodor Herzl tried to obtain permission for settlement. First he went to the Pope. The Pope did not like Herzl's plan. He went to Germany, Turkey, Italy, Poland, Russia and Bulgaria. Everywhere he went, the answers meant neither yes nor no.

Unfortunately, all this work and toll affected his heart. But Theodor Herzl would not give up. He sacrificed energy, time and money to his dream. And still he worked on. He worked for his dream to the end.

In 1917, death finally did what life could not do, and Theodor Herzl worked no more. He never saw the fruits of his labour, the State of Israel. But like all men who leave an imprint on the world, he will never die. He lives on in his work, his dream, and the State of Israel.

DO YOU HAVE A MAILING PROBLEM ?

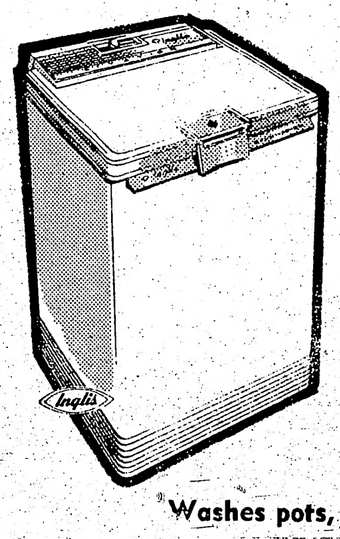
CALL

PERCY SKURKO

Pat Heath — Marque Mailing Service

100 WELLINGTON ST. W. EM. 3-2933

See the new automatic



DISHWASHER

by

Inglis

Holds 14 Place Settings

Inglis now gives you 50% greater capacity than any other dishwasher available today!

NO PLUMBING INSTALLATION NEEDED

Washes pots, pans and broilers!

No mystery about how your new Inglis automatic dishwasher will perform . . . now you know first hand BEFORE YOU BUY!

Herb Caplan's unique Demonstration Centre lets you try this marvellous work-saver right in the store . . . Keep your appointments now!

Herb Caplan's

DEMONSTRATION CENTRE

547 EGLINTON W. — HU. 3-4319

COMPLIMENTS OF

FRED YOUNG

COUNCILLOR

YARD 5

NORTH YORK

LA PALOMA GRILL

Bob and James

19 RICHMOND ST. E.
EM. 6-3173

WEDDINGS • BANQUETS
• BAR MITZVAH'S

For Music You'll Enjoy

WALLY SHAUL
& ORCHESTRA

ME. 3-2489

PASSOVER GREETINGS

EXPERT FUR CLEANING CO.

39 McMURRICH ST.

Finest Fur Cleaning

"ASK YOUR FURRIER FOR THIS SERVICE"

East End Wreckers

Cars and Trucks
Bought Spot
Cash For Salvage
Parts for all makes
Transmissions
Rear Ends
Generators -
Starters - Etc.

465 KING ST. E.
EM. 6-4884

By HENRY POPKIN

OUR JEWISH ART AND OUR ARTISTS

It is more difficult to weigh Jewish activities in the arts than in certain other fields. In politics, we may objectively take the pulse of our progress by noting that our representation in the cabinet is up but our representation on the Supreme Court is down. The corresponding assessment in the arts might run like this: several popular film stars (including two beautiful converts, one of them said to be wavering) are Jewish, a Jew directs our leading symphony orchestra, some of our bestselling novels and our longest-running plays were written by Jews. On Broadway, a play with Menashe Skulnick has closed, but Phil Silvers has enjoyed better fortune; Melvyn Douglas continues to impersonate Adlai Stevenson, and Zero Mostel impressively impersonates a rhinoceros.

I can hand on more news of the same sort, but not much more than might have been reported a few years, or a few decades, ago. A best-selling novel or film is now more likely to have an explicitly Jewish subject, but, in most details, history repeats, since literature and the arts have long been areas of tolerance. Before Eddie Fisher, we had Al Jolson; Tony Curtis was preceded by Ricardo Cortez and by others whose Jewish origin was less well known; before Arthur Miller, there was Elmer Rice; before Leon Uris, came Fannie Hurst, and, before Saul Bellow, came Abraham Cahan.

The game of "counting Jews" still has some currency, in the arts and elsewhere, but mere numbers do not tell us very much. What is more important is the quality and nature of these artists and their works. The art and the artists may be, in some profound sense, intrinsically Jewish; they MAY be, but usually they are not. Elizabeth Taylor's acting has not materially altered since her conversion to Judaism, nor has Leonard Bernstein imparted any notably Jewish character to his orchestra.

We need to distinguish three different things which are often confused: a public occurrence of Jewish interest, an artefact with Jewish content, and a serious work of art which comments meaningfully on life and, incidentally, on Jewish life. Miss Taylor's conversion belongs to the first category.

This season's Broadway production of a play based on John Hersey's THE WALL belongs to the first and second categories. Its run was extended for a few weeks by a private benefactor who acted out of the very best motives; it is important that the world know about the resistance of the Warsaw Ghetto. But the play is heavy-handed melodrama with one or two warm "Yiddish" touches. The success of EXODUS as a novel and film belongs to the same two categories. Its subject is more important than the novelist's handling of it; its greatest virtues are those of able journalism. Its author has indicated his hostility to those less obviously useful citizens, the artists, "all those good folk who spend their chapters hating themselves, the world, and all their aunts and uncles".

Apparently, he means such novelists as Saul Bellow and such critics as Leslie Fielder. (Mr. Bellow has recently returned the compliment with a remark that precisely reflects the nature of EXODUS as a public event: "You have to be some kind of anti-conformist hero not to have read EXODUS") Mr. Bellow, Bernard Malamud, Delmore Schwartz, Philip Roth, and some decades ago, Henry Roth and Daniel Fuchs have, in their fiction, presented and examined Jewish life as it is, critically, ironically, unsparingly, but with no gratuitous hostility. It is not their business to tell us what Jewish life ought to be, elevating as that subject may seem. Of course, serious writers who deal with Jewish life tend to be critical of it, for just the same reasons that, in general, serious writers tend to be critical of the human race. These novelists have sensitively interpreted some of the sore, painful patterns of Jewish aspiration and failure; occasionally, as in Mr. Bellow's long story "Seize the Day", they have made permanent contributions to American literature, and to that third category — works of art which comment on Jewish life.

These serious writers have benefited from the existence of two distinguished Jewish magazines, COMMENTARY and MIDSTREAM, which were preceded in the 1920's by the MEMORAH JOURNAL. Miraculously, these publications are not simply apologetic and parochial, and, although they are sponsored by large Jewish organizations, their editors have retained their independence. COMMENTARY and MIDSTREAM have published some of these authors, but, what is probably more important, they have provided intelligent critical examination of their writings, and, indeed, of the whole pattern of Jewish-American life.

One area in the performing arts falls outside my three imperfect categories. Show business, in which Jews are prominent, is primarily a trade, but, once in a while, it produces an artist, sometimes even a distinctively Jewish artist, like Menashe Skulnick. This industry uses Yiddish as a secondary language, and, in other ways, it employs Jewish sentiment and Jewish stock figures — the LUFTMENSCH, the failure, the heavy father. The strong accents with which these characters formerly spoke are now fading out, as the number of foreign-born Jews decreases, and, in their place, we hear their echo, the New York intonation. Conformist pressures hastened the disappearance of the dialect; after Hitler came to power, Jewish accents an references vanished from films for several years. Jewish references are freer now, and the columnists give evidence of abandoning their battle against dialect comedians, whom one of them would call "vomics". As a result, a distinctively Jewish kind of story may now be told with a Jewish inflection.

On Broadway, a few Jewish comedians—principally Menashe Skulnick and Sam Levene—can be expected to appear from time to time in plays that do no more than permit them to display their extraordinary personal magnetism. The producers are likely to bring them on stage in any frail vehicle and to hope that the (largely Jewish) garment industry will loyally support it. Mr. Skulnick's vehicle failed this season, but his striking qualities were still highly visible. His cracked voice and his lop-sided smile still conveyed his bitters[illegible] sweet quality and suggested that the remnants of a Jewish folk art are still with us.

(Copyright by The Canadian Jewish News & JCNFS)

STATE FARM INSURANCE
NORTH WESTERN OFFICE
•
CRANG PLAZA
38A MATTSON ROAD TEL.: CH. 9-3301

My Spring Cleaning was so easy this year! Had my carpets Professionally Cleaned... the KARPET-KARE way.
K-K
Karpet-Kare
Professional CLEANING
Karpet-Kare® is so wonderful . . . it's safe for all fibers, inexpensive, easy to have done in your own home—in just one day—without upsetting the whole house!

Karpet-Kare's a small investment in cleaner living, but tops as a worksaver. It *actually gives a soil-retardant treatment* as it cleans . . . dust doesn't stick . . . whisks off with your vacuum.

Your satisfaction is guaranteed with KARPET-KARE . . . backed by *Dual Warranty* from us, as authorized K-K cleaner and by *Bigelow Rugs & Carpets.*

BAKER CARPET CLEANING CO.
25 LIGHTBOURNE AVE. LE. 7-4131

5% FOR ANY TERM FROM 3 TO 5 YEARS
4½% FOR SHORTER TERMS (Minimum term 1 year)

A Wise Investment!
CANADA PERMANENT DEBENTURES
IN AMOUNTS OF $100.00 AND UP

- In bearer, registered or accumulative form.
- Easy to purchase.
- Approved trustee investment.

CANADA PERMANENT
MORTGAGE CORPORATION
Over 100 Years of Service to Canadians

MAIL COUPON OR TELEPHONE FOR DEBENTURE DETAILS
Canada Permanent Mortgage Corporation,
320 Bay Street, Toronto 1 (Telephone EM. 4-4461)
Name.....
Address.....
60-18

ZENITH Radio Corporation
OF CANADA LTD.
HEARING AID DEPARTMENT
1470 THE QUEENSWAY — CL. 5-2324

ARMSTRONG BROS. COMPANY LIMITED
BRAMPTON
PEEL CONSTRUCTION CO.
CRUSHED STONE

SENSATIONAL FIND

by MEIR WALLENSTEIN

LETTERS OF THE PRINCE OF ISRAEL

A story describing the recent Judean finds of the Second Jewish Revolt, by a Manchester Guardian writer.

The wood-letter from Bar-Kokhba to his adjutants, which was among the important finds relating to the Second Jewish Revolt made last year in the Judean Wilderness in Israel, embodied three items.

First Yehonathan and Masabalah are ordered to requisition wheat which belongs to a certain Tahanun bar Ishmael and send some of it to Bar-Kokhba under trust. The instruction concludes with the harsh words. "Should you not perform my commandments severe treatment will be meted out to you". The second item deals with some repair of houses, and reference is made here to the inhabitants of Tekoa who have not acted in accord with Bar Kokhba's instructions. Here again the transgressors are threatened with punishment. In the third item the lieutenants are commanded to capture a man named Yeshua bar Tadmoriyyah and dispatch him to Bar-Kokhba under guard. An order added as an aside to the main command is of interest. This, rendered freely, reads ". . . and beware lest you forget to take the sword he possesses!"

The character of Bar-Kokhba is revealed in the brevity and brusqueness with which the letter is addressed. The first directive, as some of the other directives in his letters, is introduced by the Aramaic equivalent of "that . . ." The signature affixed to this letter, the script of which differs in style from that of the letter proper, is that of Shemuel bar Ammi, who had apparently served as one of Bar-Kokhba's officers and dictated letters on his behalf in the first person.

The 14 papyri letters among the finds, one of which is a palimpsest (the original writing having been rubbed out to make room for our letter), are in varying states of preservation. Most of the letters are addressed jointly to Yehonathan and Masabalah. Three languages are used: Aramaic, Hebrew, and Greek. This fact, which shows that Bar-Kokhba's officers understood these languages, appears to be also suggestive as to the knowledge at that period of these languages among the people of Palestine at large.

The two Greek letters, which have not as yet been fully deciphered, are not from Bar-Kokhba, but there are indications that they emanate from his intimate circle. One of the letters is addressed jointly to Yehonathan and Masabalah and the other to Yehonathan only. A matter worthy of note in the last mentioned letter is the authentic Greek transliteration for the first time of the disputed name of the Commander-in-Chief. Here it appears as . . . XWSIBA.

Of the nine Aramaic letters, one, as Yadin, a soldier-scholar, has so well perceived, reveals something of Bar-Kokhba's way of transmitting what seem to be secret orders to his lieutenants. It is addressed to Yehonathan bar Ba'ayah (this is the Yehonathan mentioned above: in the letter discussed in the next paragraph his father's name assumes the Aramaic form Ba'ayan). Here, in full, is the translation of the tersely worded letter: Shimon Bar-Kosba's (sic) letter. Peace! To Yehonathan bar Ba'ayah. Do whatever Elisha tells you to do. Keep well!" There is no signature.

In another letter the name Bar-Kosba is spelt with a different sibilant from that in which it appears elsewhere in the letters. This interchange of sibilants is not uncommon in the letters. (The test-word "Shibboleth" comes immediately to mind.) The first directive begins bluntly: "You will send me Elazar bar Hittah forthwith (here a peculiar word, connoting urgency, is used) — before Sabbath is in." Bar-Kokba then permits Yehonathan and Masabalah and their associates to make use of Elazar's property as they deem fit. The signature of the letter, which is obviously that of one more of Bar-Kokhba's recorders, is again, as with that of the wood-letter, not identical with the handwriting of the letter proper which was penned on behalf of Bar-Kokhba by some scribe.

In another letter Bar-Kokhba, among other things, commands his lieutenants to see that Tirsos bar Tinenus joins them, adding, "We need him." If this person was a gentile, as his name seems to indicate, and one of those who, according to Dio Cassius (A.D. 200-300), attached themselves to Bar-Kokhba's army in order to share the spoil obtained by raiding Roman camps, then the shrewd remark made by Bar-Kokhba is quite suggestive. Another letter which begins "Shimon to Yehonathan and Masabalah" proceeds with the command, "You will harvest the crop which has ripened here and there in the fields and send it to the Camp." The sentence beginning with "You" and ending with "fields" (which in the original is expressed in a single specific Hebrew-Aramaic word) is of interest here, as it indicates that Bar-Kokhba's granaries were empty and his hungry army could not wait for the normal time of the ingathering of the whole crop. It incidentally also gives the approximate month of the year in which this letter was issued, as in the case, save with more precision, with another letter in the collection, which reads:

"Shimon to Yehudah bar Menashsheh at Qiryath Arbayah, I have dispatched to you two donkeys. Send them across with two men to Yehonathan bar Ba'ayan and Masabalah in order that they shall load them with palm branches and citrons and send them to the Camp . . . Again, send some other men to bunch for you myrtles and willows. Make them ritually fit and dispatch them to the Camp."

This piquant letter, which again demonstrates the piety of the insurgents, was obviously issued on the eve of the Feast of Tabernacles. Qiryath Arbayah, according to Yadin, is to be identified with Birath Arba of Beth-Lehem, a fertile place abounding in wells, near the way which leads from Jerusalem and Beitar to Ein-Gedi. The camp mentioned here, as elsewhere in the letters, most likely refers to the Commander-in-Chief's main centre of operations somewhere near Jerusalem.

Of the Hebrew group of letters, the best preserved one begins "From Shimon to the people of Ein-Gedi, to Masabalah, and to Yehonathan." It continues with the following admonitory and somewhat touching words:

"You live in comfort, eating and drinking of the property of the House of Israel and hardly trouble yourselves for your comrades-(in-arms)." Further in the letter Bar-Kokhba orders the discharge of the load of supplies brought in a ship 'anchoring in your harbour."

The details contained in this letter are of evident consequence. Ein-Gedi and its surroundings were rich in agricultural products; Ein-Gedi itself served as a commercial supply port for the area and could not fail to have been one of Bar-Kokhba's strongholds. Another detail is that Yehonathan and Masabalah dwelt there; and since from this and from other letters we learn that Bar-Kokhba asked them to deal with the people of Tekoa, it is reasonable to assume that the two lieutenants' authority, apart from embracing the Ein-Gedi oasis, stretched at least as far as Tekoa to the south of Beth-Lehem.

The one published letter of Bar-Kokhba (written in Hebrew), which was mentioned in the first article as having been found in Wadi Murabba'at, adds an essential link completing the picture gained so far. This reads: "From Shimon ben Kosba to Yesua ben Galgolah and to the people of the City. I witness the heavens . . . that I shall put the fetters on your feet as I have done to Ben-Aphlul." This letter and letters from the Heber cave which contain Bar-Kokhba's threats to punish the violators of his orders show that it was not customary at that time to be unhesitatingly submissive to his rule — the rule of the Prince of Israel.

One is therefore inclined to conclude that the letters were written when Bar-Kokhba was on the decline — say, some time before the collapse of the rebellion in A.D. 135 — and, with Yadin, that when Bar-Kokhba's followers from Ein-Gedi, among them Yehonathan and Masabalah, had to flee they naturally took to the nearest caves, taking with them their families and precious belongings, which included Bar-Kokhba's letters. Other letters, issued from his headquarters to the area over which the jurisdiction of Yeshua ben Galgolah extended, were similarly carried away by Bar-Kokhba's followers from the City (Jericho?) to their nearest caves — to those of Wadi Murabba'at.

Modern Stone Co.
CUT STONE AND SEAL COPINGS
NORTH QUEEN ST. BE. 3-1911
QUEENSWAY — TORONTO

HOLIDAY GREETINGS
from
MR. R. P. SPIVAK
EAST CITY MOTORS LTD.
1290 BAY ST. TEL. WA. 4-3778
1745 DANFORTH AVE. TEL. HO. 1-2468

PASSOVER GREETINGS
To The Jewish Community and To Our Jewish Friends In The Building Trades
BRIDGEHILL INVESTMENTS Limited
R. B. Naft and F. M. Naft
121 RICHMOND WEST — TORONTO

To the Householder:
Do Your Windows Need Cleaning?
Why not call us for prompt service — We guarantee good work — satisfied customers.
We clean outside windows every month — storm windows once or twice a season (inside and out).
Any broken windows replaced.
All our employees insured and bonded.
For free estimates call PL. 7-3821
LOUI WINDOW CLEANING
127 WAYNE AVE., SCARBORO — PL. 7-3821
Wall Washing, Garages, Basements, Eavestroughs Cleaned

PASSOVER GREETINGS
FROM
SMITH UPHOLSTERING
13 RICHARDSON AVE.

Our Sincere Good Wishes
To Our Jewish Friends & Customers
INSULFAB LIMITED
28 DUKE ST. — EM. 4-7477

BONGIORNOS Esso SERVICE
Tires — Batteries — Road Service
BATHURST AND WILSON ME. 5-5531
THE 401 CAR WASH
3748 BATHURST AT WILSON

PROFILE OF ROSE BRODSKY **By JOSEPH WERSHBA**

SHE HELPS THE FAMILY

NEW YORK. — "What happens to a family", asks Mrs. Rose Brodsky, "when a mother suddenly dies, or is taken ill, or has to go to a hospital—and the husband can't take care of several small children? How do you avoid putting the children into emergency shelter care, or foster homes or even in institutions? After all, the children have just lost their mother—must they lose their father, too?"

One of the best solutions to this kind of problem, says Mrs. Brodsky, is a system of "homemaker" services: keep the family together by sending in responsible, motherly women who are employed, trained and supervised to keep the family going until the father can make new arrangements.

Mrs. Brodsky, who wrote the basic manual on homemaker service, has been a pioneer in the field. The system has long been used by the Federation of Jewish Philanthropies and the Catholic Charities. Now, the Federation of Protestant Welfare Agencies has come along to set up a new homemaker agency—with Mrs. Brodsky as executive director.

* * *

The new agency is known as the Assn. for Homemaker Service, with offices at 297 Park Ave. S. It will serve not only Protestant needs, but will be open on a non-sectarian city-wide basis. It's just a coincidence that the executive director chosen by a Protestant group happens to be Jewish. But why she was chosen is no accident.

Mrs. Brodsky — motherly, responsible and efficient — was formerly coordinating supervisor for Jewish Community Services of Long Island. She was associated with the organization for 16 years — 15 of them spent on homemaker activities. Previously, she had spent eight years with the Jewish Child Care Assn.

A few years ago, Mrs. Brodsky set up homemaker service in Israel. Some Israeli social workers had come across her homemaker manual at a convention in Oxford, England, and invited her for a six-week work stay.

"But this new agency," she says, "is the biggest challenge yet. It was set up by Protestant Welfare on Dec. 5. By Jan. 3, we had an office, a case worker and the first of our 10 homemakers. By February, nine families were being served. We're now starting on our second set of 10 homemakers."

The homemakers — screened, hired and trained by Mrs. Brodsky — are guaranteed an annual salary. Families in distress who need homemakers pay according to their ability — from nothing to $60 a week.

Working with families in distress can have a depressing effect. "You know why I don't get depressed?" Mrs. Brodsky asks. "It's because you do something to help. Here, when a homemaker walks in, you see immediate results You don't need new buildings; you don't need special equipment. It's a wonderful thing — you keep the family together. And it's a very inexpensive form of child care.

"Homemakeing services also release the drain on hospital beds. Many mothers, even when temporarily incapacitated by illness, would prefer to stay home instead of going to a hospital — if a competent homemaker was available. This system of home care is growing—it's one of the biggest developments in postwar social work."

Rose Brodsky entered social work a quarter of a century ago after a successful career as a business woman. She was born Rose Margolis, Nov. 12, 1901, in Brooklyn, was graduated from PS 109, then attended Girls High for two years. She dropped out to begin her business career as an office worker, married and had a son, who died at an early age.

She resumed her education at night, graduating from New York Evening High in 1926 and Hunter College in 1933, while carving a successful daytime career in office management. "But I always had the dream of wanting to teach political science and history of high school or college", she recalls.

She also spent some time in Columbia's Dept. of Anthropology, where such scholars as Franz Boas, Melville J. Herskovits and Ruth Benedict encouraged her studies in that field. But while working for her MA degree at Columbia, she saw an ad from the Graduate School of Jewish Social Work, offering a scholarship in that profession.

Five hundred applied; 30 were accepted; 12 were graduated. Mrs. Brodsky was one of them. Soon after that she started her field training with the Jewish Board of Guardians — and her social work career was launched.

She lives in Queens with her husband George, a newspaper compositor who is also a trained artist. Some of his paintings hang in her office. "My husband had a big part in my entire professional development," she says gratefully. "He was very interested, very supportive".

At 59, Rose Brodsky begins a new career. "Some people might argue that at 59, I'd be at the end of my rope," she laughs. "Instead, I feel like I'm starting all over again—with at least 11 more good years of service ahead of me."

Here it is... The Amazing 5 YEAR PACKAGE HEATING PLAN

All Your Heating Needs in one convenient package

1 Brand New, modern Oil Heating furnace... installed complete.

2 Automatic, metered delivery of your complete fuel oil requirements.

3 Day or night, 24-hour maintenance service... includes parts and annual cleanouts.

4 Life insurance protection for your family, at no cost to you.

5 Low, equal, monthly payments ...easy-on-the-budget...up to 5 years to pay.

Take a look at our Package Plan, it's by far the simplest, most convenient way to handle your home heating. There's nothing for you to look after . . . we take over the responsibility of ensuring that your furnace is always in tip-top working order . . . we keep your fuel tanks filled to meet your every need. Let us make a FREE Heating Survey of your home. It will not obligate you in any way. We'll tell you what your home needs; you decide what you want.

KLEEN-FLO

A small monthly charge added to your fuel bill will give you a new guaranteed trouble free oil burner or furnace or both.

SAVE ON REPAIR COSTS!

Call Halliday EM. 6-2791

PASSOVER GREETINGS FROM

BELMONT CONSTRUCTION CO.

LIMITED

246 Vaughan Road TORONTO RUssell 1-9131

CONTRACTS INVITED ! !

Call

General Cartage & Express

FOR

FAST PARCEL DELIVERY

EM. 6-5793

PASSOVER GREETINGS FROM

CONNAUGHT PHARMACY

6016 YONGE ST.

PASSOVER GREETINGS FROM

McDONALD

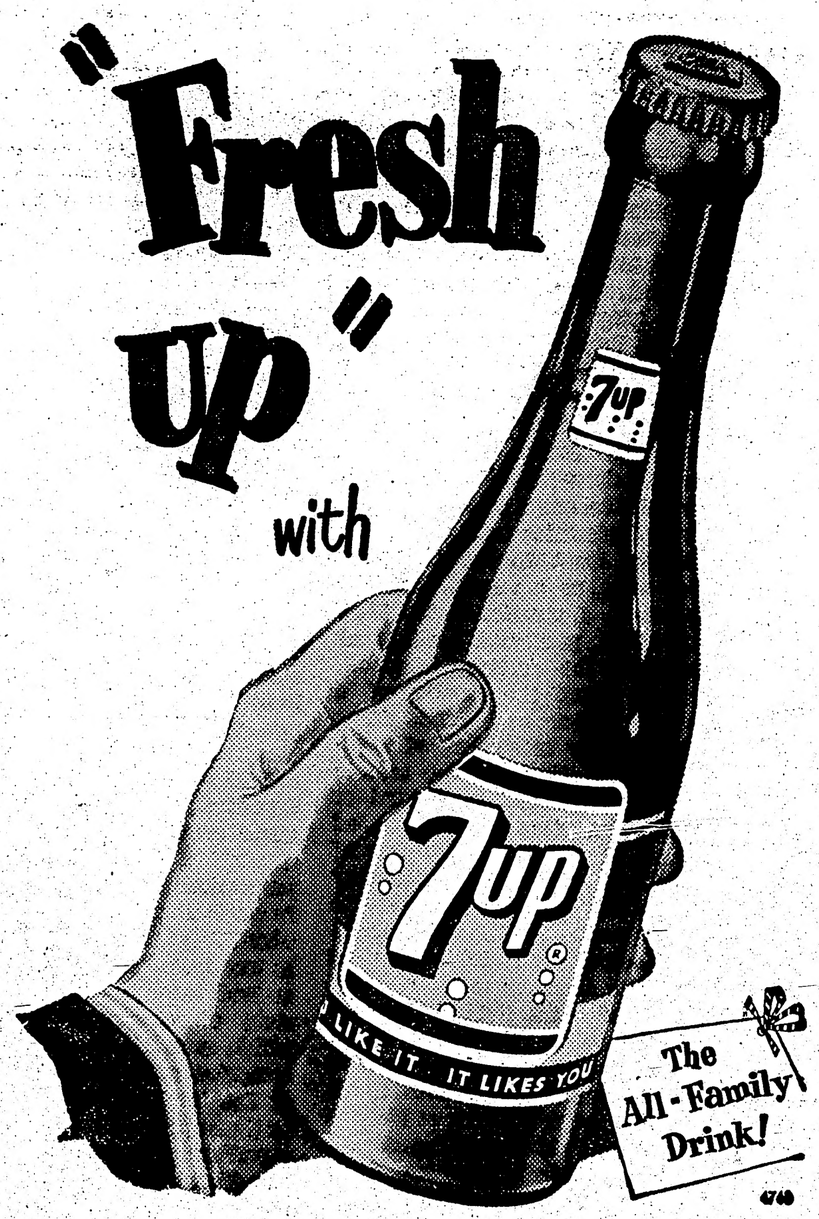
APPLIANCE SERVICE LIMITED

FACTORY AUTHORIZED SERVICE

MOFFAT — NORGE — BENDIX — CROSLEY

TELEPHONE RO. 6-6831

"Fresh Up" with 7up



The All-Family Drink!

HISTORY

By JOSHUA PRAWER

THE FALL OF THE LATIN KINGDOM OF JERUSALEM

The Latin Kingdom of Jerusalom tottered to final extinction in the year 1291, when St. Jean d'Acre was captured by the Mamluk ruler of Egypt, al-Malik al-Ashraf. Following the fall of the city, other places were evacuated and the Latin Kingdom, after two hundred years of existence, disappeared from the map of the Near East. Its disappearance was far less spectacular than its establishment. Indeed the valiant defence of Acre was the only episode that recalled the spirit of the Conquest. For a hundred years before its death the Kingdom had been in a state of decay. It was already doomed when re-established by the mighty forces of the Third Crusade under Richard Coeur-de-Lion and Philip II Augustus. Its re-establishment, however, was on the shakiest political and territorial foundations. And though the succeeding European crusades revived it and gave it the appearance of power, its recovery was never more than transient, the result of successive transfusions of fresh plasma. To all intents and purposes the Kingdom expired at the Battle of Hittin in 1187. Its resurrection—as such it must be regarded — and its one hundred years of additional life was one of those miracles which seem endemic in the Holy Land. For this reason, indeed, the causes of the fall of the Latin Kingdom must not be sought for at the end of the XIIIth century. Some of them, in all probability the most important, were already operative at the end of the twelfth.

The current answer to the problems posed by the extinction of the Crusaders' Kingdom, is usually sought in the unfavourable political circumstances of the period. This, generally, is the solution which has been offered since the eighteenth century, when historians were allowed to adduce reasons other than Divine Will and Retribution.

The Crusaders' conquest of the Holy Land falls in a period of the utter weakness of the Near Eastern forces of the Caliphate of Baghdad, when Syria and Palestine, lying between the rising Turkish Seljuks in the North and East, and the declining Fatimid kingdom of Egypt in the South, were parcelled out between local Armenian, Arab, Kurdish and Turkish dynasties. Narrow particularistic interests prevented these local principalities from presenting a united front to the Christian. They were, as a result, devoured piecemeal. A reaction in the Moslem world, generated partially at lease by the foreign intrusion, brought about the creation of a united Syrian and Iraqi front dominated by new rulers of Turkish origin. Thus in the middle of the XIIth century a kind of political equilibrium was created in the Near East. The power of the Moslem north was balanced by the Latin States on the western coast; while Egypt, which could not overcome its inhibitions to cooperate sincerely with Syria and Iraq, became the field of Crusader expansion. In the final stage Egypt was conquered by Saladin and welded together with Syria and Iraq to form a ring of Moslem strength, which tightened its grip on the Latin Kingdom, from Aleppo to Aqaba, thence through the desert to Darum on the Mediterranean coast. Thus reinforced, Saladin was able to invade the Latin Kingdom, year after year, until he delivered his final blow on the barren hill of Hittin in Galilee.

This, in brief outline, is the political story and traditional explanation of the decline and fall of the Latin Kingdom. And yet modern historiography, which has destroyed the myth of the hero and is on its way to abolish political and diplomatic history as self-contained entities, or what the French call aptly **histoire historisante**, will hardly be content with this explanation. Not because it questions its veracity, but simply because it is not satisfied with its validity as a comprehensive answer. In our world of social and economic upheavals and revolutions a purely political explanation of history seems inadequate. We have learned too much—not always in the easy way—of the importance of anonymous factors in our own era, not to look for them in others. Political history, and its appendix, military history, however important in themselves, do not adequately answer the question. Did the Latin Kingdom fall because it lost a battle or even a war? Is the preponderance of the Moslem power a sufficient explanation of its overthrow?

Lack of men was not the reason for the defeat at Hittin. Over 1,500 knights, besides thousands of foot-soldiers, fought that battle. Egypt had been conquered by Amalrich I with a smaller contingent and the Transjordanian Negev by Baldwin I with hardly seventy Knights. The tactics of the Crusaders were bad, but such errors, though sufficient to explain a single defeat, cannot explain a lost war. And let us not exaggerate the Moslem power. Saladin was never able to concentrate all his forces. He was not an outstanding general, though he was an outstanding leader. The causes of the overthrow were seated far deeper; they lay in the structure of the Latin Kingdom itself.

Military strength is a function of the social and economic structure of a country, precisely as military morale is a function of the mentality and spirit of its citizens. From the day of its birth to its demise, the Latin Kingdom was a state living and perishing by the sword. Its knightly and popular classes were warriors, superimposed upon a subjugated Syrian and Palestinian population. Any analysis of its military resources must turn, first of all, to the problem of population.

The Kingdom's population was built up by successive waves of Crusades and peaceful immigration. Fortunately we are able, at lease **grosso modo**, to assess the numbers of this population. It seems that some 120,000 Europeans lived in the Latin Kingdom proper, that is from Beirut southward. It is far more difficult to estimate the native, Moslem and Christian, population but we would assign to it a round figure of half a million souls. These proportions suffice in themselves to emphasize the major difficulty which beset the Crusader States. It was from its inception, and remained throughout its career, the state of a conquering minority, which even at its zenith did not comprise more than one quarter of the total population. Eloquent as these proportions are, their full significance cannot be appreciated without reference to other demographic data. The most important is life span and life expectancy in the Kingdom. At that happy period registration offices were unknown; we must have recourse therefore to other sources which provide us withsome circumstantial evidence. A striking

(continued on page 21)

PASSOVER GREETINGS TO OUR FRIENDS AND PATRONS

NIGHTINGALE UPHOLSTERING CO.
Custom Made Furniture
FOR RESTAURANTS - RECREATION ROOMS
— STORES — OFFICES — THEATRES — HOTELS, ETC.
WAITING ROOM FURNITURE
642 King St. West TORONTO EMpire 6-4651

SLAZENGER ZIG-ZAG

Made from the finest selected hides, which are tanned and waterproofed in our own factory, completely Hand-Sewn by skilled leather Craftsmen, the SLAZENGER ZIG-ZAG is the finest Soccer Ball that can be made.

■ □ ■

During the past 20 years, the SLAZENGER ZIG-ZAG has been selected for use in more ASSOCIATION CUP FINALS at WEMBLEY than all other makes combined.

■ □ ■

Available from all good Sporting Goods Stores in Natural. White and Orange, either Laced or Laceless.

■ □ ■

Slazengers Canada Ltd.

COMPLIMENTS OF

BASIL HALL

COUNCILLOR WARD 4 - NORTH YORK

CARMAN'S CAR RENTALS
LIMITED
700 LAKESHORE ROAD N. CL. 5-0109
141 YORK ST. EM. 2-1111
TORONTO

AMALGAMATED IRON AND METAL

319 DUFFERIN ST. — TEL. LE. 7-2611

Bruce Henderson Ltd.
MANUFACTURING STATIONERS
257 ADELAIDE ST. W. TORONTO
EM. 3-4189

CRAWLERS FOR REMOVEABLE STAGE
by
DUFFERIN STEEL CO. LIMITED
241 BRIDGELAND AVE. RU. 7-1197

MUTUAL OF OMAHA

We have openings for 2 full-time representatives, men whose living standards require an above average income. This is not a get-rich quick promotion scheme, but a solid sales opportunity. If you have sales experience or sales potential and are willing to work hard and apply yourselves to learn our business, you may qualify.

We are looking for men with ability, sincerity and good mentality who can manage their time well.

You receive extensive training, career financing, plus commission, fringe benefits and pension.

If **you** think **you** qualify and **are** the man we are looking for — phone **EM. 4-0750** for appointment. Ask for Mr. Flynn.

CORDIAL GOOD WISHES
TO THE
JEWISH COMMUNITY
CAR-U-DRIVE CO.
LIMITED
•
CURRENT MODELS FOR RENT AT ALL TIMES
•
159 BAY ST. — EM. 3-5733
TORONTO

MIKE'S DRIVING SCHOOL
WHY BE OUTDATED?
LEARN TO DRIVE AT
MIKE'S DRIVING SCHOOL
828 BLOOR ST. W., LE. 2 - 8307
1806 EGLINTON AVE. W.

GREETINGS
FROM
RUSSELSTEEL
LIMITED
235 WICKSTEAD AVE.
HU. 5-0701

GLEN MANOR MOTORS
Chooses
Studebaker
LARK
Also HAWKS
and
CHAMP TRUCKS
•
Sales and Service
OPEN EVENINGS
UNTIL 9 P.M.
•
2301 QUEEN ST. EAST
TORONTO
TEL. OX. 8-2591

WILSON HEIGHTS TELEVISION
- Prompt Service
- Experienced Technicians
- Guaranteed Repairs

620 SHEPPARD WEST
ME. 5-1648

For The Finest
Strictly Kosher Poultry
Fresh Daily And
Lowest Prices In Town
SHOP AND SAVE AT
RUBENSTEIN'S
3323 BATHURST
at Fairlawn
RU. 1-4294
RU. 1-3106

Try Rubenstein's Catering And Try Service For All Occasions.
A Wonderful Variety Of Delicious Delicacies Prepared Fresh Daily on The Premises And To Your Order.

Also 602 College St.
LE. 1-8941

FALL OF LATIN KINGDOM

(continued from page 20)

feature of life in the Crusader Kingdom, though it can be traced only in regard to a relatively small number of families, is the frequent recurrence of marriages. Widows marrying and remarrying three or four times before they reached the venerable age of twenty-five were not exceptional. Life was hard and brief, very brief. It was quite unusual for grandparents to live together with their grandchildren. The constant state of war exacted a cruel toll year after year. Even were the Crusaders an exceptionally prolific race, human fecundity could never make good the losses caused by war. Nevertheless, in the XIIIth century their numbers by all evidence were not declining. From the time of the First Crusade, when there were no more than fifteen hundred Europeans—knights and commoners—in Palestine, their numbers were growing. To replenish its depleted ranks the Kindom depended on immigration. It was Western Europe, more particularly the French Kingdom, which was the recruiting-ground, reinforcing the Frankish population. A strong and continuous stream of immigration during the first century of the Kingdom made up for the latter's losses and kept its population at a stable level ensuring its existence.

But this immigration movement on which, to a great extent, the military strength of the Kingdom depended, experienced a crisis, as early as the second half of the XIIth century. It was not easy to promote and equip the Second Crusade, though it followed the capture of Edessa by the Moslems. It needed the zeal and eloquence of a Bernard of Clairvaux to bring Conrad III, the Roman Emperor, into the ranks of the Crusading Army. Suger, Prime Minister of Louis VII of France, was openly antagonistic. But the situation became worse after the Second Crusade. Its unhappy outcome, the acrimonious exchanges between the European newcomers and the native Crusaders, accused of treachery and a lack of Christian zeal, created a hostile, or at least a very unfavourable, atmosphere in Europe, inauspicious for the recruitment of a new crusade. Certainly, sons of noble houses did not stop coming into the Kingdom. Crusading vows had become an institution of European chivalry. But these nobles, their vows of pilgrimage fulfilled, returned as quickly as they came. They were of little help to the Kingdom, which needed real settlers, but these were slow in forthcoming. Only the shock of the loss of Jerusalem in 1187 stirred Christendom into action.

The situation became desperate after the Third Crusade. Its very meagre results and its unhappy consequences in European politics diminished the zeal for religion. Voices were heard to the effect that men could safely find their salvation without seeing the tomb of Jesus. Places of pilgrimage were numerous in Europe and the most important, such as Rome, Compostella and Constantinople were easily accessible. Besides, a new empire opened its gates to European immigration — the Byzantine Empire, after its conquest in 1204 by the Fourth Crusade, which landed in Constantinople instead of Acre. Life was easier in the new Latin Empire, whose riches and the charm of whose women became proverbial in Europe. Then there was Cyprus, Latin since 1190, exposed enough to attract fighting spirits, entrenched enough to promise security. To those whose motives in going to the East were more mundane, there was nothing Palestine and Syria could offer which could not be had in Cyprus or the Latin Empire. The wave of immigration now turned to the north; only a bare trickle reached the south. The Latin Kingdom, threatened by the millions of Moslems who surrounded it and unable to keep its population on an adequate level owing to a chronic state of war, was dependent for its bare existence on a constant influx of immigrants from Europe. As long as Europe remained emotionally interested this solution answered, but the crisis which set in, with an accelerated rhythm in the XIIIth century, practically destroyed all chances of survival.

It is in the light of this basic problem of population that we must view the history of the decline and fall of the Kingdom. Indeed all other problems of importance with which it had to contend are in one way or another connected with it.

Another aspect that must be analysed in this context is the manner of conquest and settlement. Settlement is conditioned by the social structure and the numbers of the settling population. With the numbers at their disposal, the Crusaders could have colonized Palestine and Syria only very sparsely. But closer examination proves that even this thin stratum was very unevenly distributed in the Kingdom. The bulk of it was concentrated in the coastal strip, with only a small proportion in the interior. A particularly significant phenomenon is the concentration of the European population in cities and castles. With few exceptions, which we shall discuss, the Crusaders were predominantly an urban element. This is explained by the fact that they were a conquering minority which, to preserve itself, sought the protection of towers and walls and ruled the State from strongpoints and strategic positions. The rural areas did not receive any Crusader settlers and they were left to the Syrian Christians and Moslems. This pattern of settlement shaped not only the economic structure of the country but also its military problems. The large number of Crusader castles and forts, the ruins of which cover the Syrian and Palestinian countryside, testify to an effort to substitute stone for men to defend the Kingdom. But these fortresses were powerless to prevent invaders from roving freely through the country, without encountering resistance, up to the very city gates and castle keeps. Moreover, not only did the countryside not resist; any Moslem invader was assured of finding sympathy, aid and information from among his co-religionists and even among the native Christians, whom the Crusaders by a mistaken policy, completely estranged. A potential enemy was thus within the borders.

The gravity of this problem was fully appreciated by the Crusaders. We know that they tried to settle in the countryside. They even developed a method, successfully emulated (albeit unknowingly) by Jewish colonists of our own day, namely the "tower and stockade" settlements. Its chief feature was the creation of villages which were autonomous defence units concentrated about a tower and surrounded by walls. In this way the Crusaders settled near Mount Tabor, Ramallah and Beit Jibrin. These Crusader settlements were far larger than the usual Palestinian villages and counted as many as 1,500 souls. (The average village had 100-150). The settlers received land on very convenient terms in return for military obligations. In Beit Jibrin, it is interesting to note, the settlers were promised a share of the spoil taken from the Moslems. The Crusaders, however, were conscious that these sporadic at-

(continued on page 22)

FALL OF LATIN KINGDOM

(contiued from page 21)

tempts at colonization could no' offer a satisfactory solution. In the middle of the XIIth century, they conceived a grandiose project to bring 30,000 Christian Armenians into the country. The objectives they sought to secure were to pacify and secure the countryside and at the same time to augment the Kingdom's military potential. But the Crusaders, though conscious of the problem, did not solve it. Only the poorest strata, impelled by economic circumstances, agreed to leave the cities to settle in the villages. The majority preferred to stay where they were as a part of the privileged class of conquerors.

Failure to solve this problem of population had far-reaching consequences. Not only was the military aspect affected, it had emotional and psychological repercussions. The stability of any country depends on the rural element, the most rooted part of society. But the Crusaders never had a class of peasants of their own. Their land was tilled by a hostile population. Their villages were wide open to raids from across the border. This absence of any roots in the country reflects conspicuously the fragility of the conquest and of the new European settlement. It remained an urban settlement of foreigners, not unlike the forts of European trading companies in exotic countries of later expansion.

If the lack of a Crusader rural population weakened the Kingdom socially and militarily, the predominantly urban character of the Crusader settlement had a deeper, though less apparent, influence on other aspects of life. We refer particularly to the mentality of the European colony, which, crowded into the cities or garrisoning castles along insecure frontiers, developed what might be called a 'complex of open spaces'. The salient feature of this attitude was an overdeveloped sense of being constantly on the defensive. It was born on the constant insecurity beyond the city ramparts or outside the sphere of the military strongpoints. It was he outcome of prudence, not of pusillanimity, but this prudence was only too well founded. When security becomes the prime consideration, people hesitate to venture too far from the protection of walls and towers. Under such circumstances, in the long run, the manly courage of an earlier generation vanishes. The relative ease with which the strongest Crusader castles fell after short sieges by the Moslems is strange. Fortresses like Safad or Crac des Chevaliers, considered impregnable, fell without any serious resistance. Something went wrong with the morale of the Kingdom, even with the morale of its valiant defenders, the Military Orders. The spectacular fights in pitched battle in the open field, of few against many, gave way to tergiversation, to entrenchment, to lack of courage and defeatism. These are other consequences of the problem of population, of inept method of settlement, which created isolated urban concentrations amidst a limitless era of enemies.

The third problem we must consider is that of the economic structure of the Kingdom. Palestine and Syria were hardly ever self-sufficient entities. Neither richer nor poorer than other Near Eastern countries they did not develop any autarchic economy. From the destruction of the Judean Kingdom by Nebuchadnezzar both countries were always incorporated in larger political units—the Ptolemaic and Seleucid Empires, the Roman and the Byzantine Empires, the Empire of the Caliphs.

At first sight the economic structure of the Kingdom seemed normal and stable. Its agriculture was self-supporting and exports of surplus produce such as wine, oil and sugar, and manufactures — swords and textiles — contributed towards the equilibrium of its balance of payments. Moreover, because of its favourable situation as a country of transit for the trade between the East, Egypt and the Mediterranean, there were revenues from customs and commerce. The new population did not constitute a burden because partially, at least, it replaced former landowners, artisans and merchants.

But upon this structure was imposed a new State administration and military organization. This problem did not exist before. Armies coming from Rome, Cairo or Damascus and stationed in Palestine and the Syrian Coast were paid only partly out of local resources. Besides, the new Kingdom was smaller than former political entities. The Principality of Antioch remained without Aleppo, the County of Tripoli without Hama and Homs. The Kingdom of Jerusalem without Damascus. The burden of the State was heavy, too heavy for its economic foundations. The constant state of war ate up the Kingdom's resources. To make the situation even worse, the State revenues were distributed very inappropriately. The The King of Jerusalem, like all other monarchs of the XIIth century, was expected to cover all State expenditure from the revenues of his own domain, but because of mismanagement the latter were smaller than that of many a noble family. This meagre income was hardly augmented by the revenues from cities and ports. The Latin Kingdom, lacking the resources, had never developed a navy of its own and was therefore dependent for its maritime defence upon the Italian navies. The indispensability of the latter favoured the creation of privileged and monopolistic groups of merchants — the Italian, Provencal and Spanish communes — which enjoyed almost complete exemption from custom dues, possessing even the right, in some cases, to one-third of the port revenues. The communes being virtually the

(continued on page 23)

MARLEIGH INVESTMENTS LTD.
DAVID SHERMAN President
901 YONGE ST. SUITE 202
WA. 5-2444 TORONTO

TRANSPORT SERVICE
FINCH AND SONS TRANSPORT LTD.
FROM LONDON TO
LONDON — BRANTFORD — HAMILTON — TORONTO — MONTREAL
Full Loads Anywhere
Over Night Service To Montreal
Fully Insured
C.O.D.'s Promptly Returned
1540 QUEENSWAY
CL. 9-2347

IRON FIREMAN RADIANT FLAME HEATING
GAS BURNERS -- OIL BURNERS -- STOKERS
80 WARD ST. — LE. 1-9931

MOTOR CITY AUTO PARTS
LATE MODEL WRECKERS
REPAIRABLE WRECKS AND PARTS
SHIPPED ANYWHERE
HIGHWAY 401, OSHAWA
WA. 3-5213

PASSOVER GREETINGS FROM
P. T. MIKLUCHIN & ASSOCIATES
CONSULTING ENGINEERS
12 SHEPPARD ST. EM. 6-4168
TORONTO, ONT.

ALLDRED'S IMPERIAL ESSO SERVICE
MINOR REPAIRS & TUNE UPS - ATLAS TIRES AND BATTERIES - COMPLETE LUBRICATION SERVICE
CORNER KEELE & FINCH — TEL. ME. 3-1630

" CENTRAL CHEVROLET YONGE "
"CORVAIR" "CORVETTE" "CHEV TRUCKS"
"CENTRAL CHEVROLET" TORONTO LIMITED
2665 YONGE ST., (6 Blocks North of Eglinton) TORONTO HU. 1 - 5233

PASSOVER GREETINGS
FROM
THE SAVARIN TAVERN AND RESTAURANT
336 BAY ST.

RICK ESSO SERVICE
Imperial ESSO Dealer Specialists
Licensed Mechanic — Free Pick-up and Delivery
YORK MILLS and DON MILLS ROAD
HI. 7-1741

Lou Swimmer
GENERAL INSURANCE
30 LAURELCREST
WA. 4-4437 ME. 3-4712

MEET AT — EAT AT
PERRY'S RESTAURANT
FINE FOOD — COURTEOUS SERVICE
AIR CONDITIONED
69 BLOOR ST. W. — WA. 4-0108

ROBIN HOOD CLEANERS
1 HOUR SERVICE — PICK-UP AND DELIVERY
SHIRT LAUNDERERS BACHELOR LAUNDRY
2432 YONGE ST. HU. 3-6121
JOHN KORONA LARRY DONOFRIO

PASSOVER GREETINGS
TORONTO SANITARY PLUMBING
LIMITED
1059 DUFFERIN ST. — TORONTO LE. 1-7258

HARBORD FISH MARKET
Your meals will taste better, please your family more, If you shop with us for
FISH - APPETIZERS - CREAMERY PRODUCTS
TORONTO
119 HARBORD ST. WAlnut 4-3329

WET BASEMENTS
MADE DRY WITHOUT DIGGING
Basement sealed from outside under pressure.
Residential, Industrial, Commercial
Patented Method - No injury to Lawns, Shrubs, Sidewalks or Drives - Free Estimates
CALL WITHIN 50 MILES - 24-HOUR PHONE SERVICE
EASY TERMS - NO JOB TOO SMALL
WRITTEN GUARANTEE!
VULCAN BASEMENT WATERPROOF TORONTO LTD.
1139 Lawrence Ave. W. RU. 1-7171

PASSOVER GREETINGS
FROM
"IRV" PAISLEY
Councillor
WARD 6
NORTH YORK

SINCERE GOOD WISHES
DAVE MUELLER
PLUMBING
CONTRACTING
INDUSTRIAL
COMMERCIAL
RESIDENTIAL
ALL WORK GUARANTEED
NEW WORK and REPAIRS
REASONABLE RATES
184 ROEHAMPTON AVE.
BUS: HU. 1-0934
RES: HU. 1-9190

Passover Greetings to the Members of the Jewish Community
GEORGE KOCH AUCTION LTD.
STEELE W.
AV. 5-4993

GEORGE LEASK
LIMITED
DRAFTING ROOM SUPPLIES
PERMA LINE
Reproduction Papers
AMMONIA
MOIST
BLUE PRINT
79 Racine Rd., Rexdale
RO. 6-4127

FALL OF LATIN KINGDOM

(continued from page 22)

only traders in the Crusader ports, meant that the lion's share of the commercial revenue was lost to the Kingdom.

Under these circumstances, the Kingdom hovered constantly on the brink of financial disaster. Even soldiers' strikes were not unknown. Kings had to gage their beards and their honour and to threaten wealthy fathers-in-law to meet their obligations. How, therefore, did the Kingdom continue to exist? In great part, thanks to subsidies sent from Europe, transmitted through the agency of the Popes who imposed tithes on Western Christendom, or gifts sent by European monarchs and princes, and to some extent also through the aid of Commanderies of the military orders all over Europe, which every year despatched money, horses and men to their centres in the Holy Land.

Obviously there is something inherently unhealthy in a State which depends economically on outside help. But the chief difficulty lay in the fact, that all imported resources went to feed the God of War and that nothing was diverted to what we would call today development. Whatever entered the country was eaten up and the country was left, if not poorer, certainly no richer than before.

The final factor we must analyse affects the very **raison d'être** of the Kingdom. Judged by contemporary European standards there was something of an anomaly in the existence of the State. It constituted an involuntary, unconscious anachronism. The Kingdom was created by the armies of the First Crusade. Though principally French in language and customs, the First Crusade was generated by a concerted European effort, and as such remained an XIth century offspring of motley parentage. We have already referred to the emotional ties linking Christian Furope and the Latin Kingdom. Let us not forget that they were primarily religious. But religious zeal was on the decline or was being diverted into different, spiritual and temporal, channels. Accordingly, the interest taken by Europe in the fate of the Kingdom was constantly on the decline; it became more intermittent. But another factor played an important role in this process of estrangement. Europe of the XIIIth century was organizing itself, both internally and externally, on new lines and on new foundations. Feudal monarchies, so aptly called, were the first step toward the creation of coherent national organizations. Around the kingly ruler a national consciousness was crystallizing and embryonic national France, England, Germany, even Italy, were emerging. The old frame of a united Christendom remained the dream of the Papacy, of some Roman Emperors, and of some day-dreamers among the political thinkers. It was losing its hold on people's minds and its footing in real life. It is difficult to determine whether changes altered the European attitude towards the Latin Kingdom. The shift was slow and its effects, if any, were not immediately perceptible. But this development in the European background points to another feature of the Latin Kingdom — its lack of nationality, national feeling, and ultimately, in the XIIIth century, its lack of patriotism. National consciousness never became a cementing factor in the life of the Europeans of the East and probably it never could. The only ties uniting the Crusaders were religious and the solidarity of an insecure minority. The Crusaders after the first phase of conquest, when they regarded themselves as exiles from their native lands, considered their function as that of manning an outpost of expanding Christendom. Their coherence was created mainly by extraneous pressure. Though they called their Kingdom "Israel", they were not "Israelis". They remained united on a basis of a spiritual Israel, whose heirs they claimed to be. Europe was moving forward, for good or for ill, towards crystallization in small national units, but the Latin Kingdom remained what it has been at its birth, begotten of many nations. This anachronism was never overcome. Rivalries leading to real wars between the Italian communes which chose Acre and the Seas as the arena in which to settle their accounts; German and French feuds succeeding English and French feuds; the Cypriot barons paying less and less attention to their Syrian domains—all these were a direct outcome of an absence of national consciousness and national responsibility. There was no institution to foster a national patriotism. For a time the crown of Jerusalem was held by the King of Cyprus for purely dynastic reasons. The rump State of the XIIIth century, peopled and defended by a medley of nationalities and natives, all too loosely welded together by a common faith, were insufficient to secure the Kingdom's future.

These demographic, social and economic factors contributed in far greater measure towards the decline of the Kingdom and its final destruction than purely political and military factors. Indeed it is only against this sombre background that the political aspects of the problem can be seen in their true light. The Crusaders, mightly warriors before God, would repulse an isolated attack, could engage in ferocious combat, but they were incapable of sustaining a prolonged war. Their victories costly in men, money and materials, were ephemeral. Peasants did not follow in the wake of warriors.

PASSOVER GREETINGS
From
CKEY
580
On Your Dial

PASSOVER GREETINGS
FROM
Armstrong, Baum Co. Ltd.
PLUMBING
and
HEATING
AIR CONDITIONING
192 BRIDGELAND
TORONTO 19
RU. 7-1128

A NOVELETTE

• THE STONE SHALL CRY OUT •

By M. SIKO

The city of Cherkassy, on the banks of the Dnieper, is being abandoned by the Communist troops, who have been beaten by the Cossacks of the Don. All night the feverish scurry of evacuation continues by way of the river, the only way still open.

The last pieces of artillery are removed from their emplacements and loaded into boats and rafts. Deftly, like thieves, the Communists round up what remains of their arms and troops, and with a slither of movement vanish from the city. Sporadic signs of battle are still visible in the distance—hovering airplanes drone in the air, staccato bursts of fire come from a hidden machinegun.

At sunrise the legions of the Don and their trains of supply wagons burst into the city, horses neighing, whips cracking. The sound of bugles and a tattoo of drums, red stripes on the trousers of the Cossacks and the uniforms of their officers. The crowds sweep through the streets in torrents, ninety nine out of every hundred of them gentiles and their wives and children—of every class and rank. Flags, crucifixes, the peal of bells and cries of "Hurrah!" One Cossack is raised shoulder high.

There goes the silver tray, with bread and salt—the Jews are welcoming their masters according to their custom. Behind the tray the Rabbi and two pale Jews shuffle along—so small and insignificant do they look. The Rabbi is clasping a Sefer Torah in his arms and with downcast eyes and in a trembling voice he stammers out his greeting.

Horse and rider confront the Jews. The general commands that the offering be accepted. He spits a Russian curse into the air, then proclaims to the Jews that though they are scab-ridden Communists and deserve to be hanged, the Cossack forgives and will not trample the lowly underfoot. He decrees the immediate opening of all stores, workshops and barbershops—work and trade as usual. Everything as it used to be—the days of the Communists are over!

An hour or two passes and the town begins to stir. Gentiles measure and weigh, Jews pay and take their goods. The shopkeeper sells, the tailor sews and the child makes his way to school. The Cossacks offer for sale the goods they have plundered on the way—they eat, drink and begin to make merry. They make a ring round a Jewish boy, as they would round a dog, and beat him with their belts. They pounce upon an old, grey Jew, name him a Communist and cut short his coat and his beard—what sport! They seize a Jewish woman, take off her shoes, and force her to embrace and kiss the Cossacks—what a joke!

The faces of the Jews in the market-place darken, they press closer together, their eyes disconsolate, as if asking: Is this the beginning? There is something like the clumsy, laboured movement of an animal in a circus when suddenly it stops its dance before the specators and, growing angry, begins to howl. Tongues chatter, lips whistle — the same sight and sound as when a dog is being set on. Confusion and flight, one street cries out to the other, one house weeps for the next.

The Cossacks throw a bomb into the street and four Jews jump out of a barbershop, like dogs scalded with boiling water. All four of them bare-headed — one, half the hair of his head shorn—flee as if from some pursuer. Two Cossacks loafing in the street start up to chase the bare-headed Jews, who redouble their efforts to escape.

The Cossacks soon tire of the pursuit, but the Jews, like dogs with sticks tied to their tails and terrified of themselves, keep on running. They rush into an alley —face to face with Cossacks, they turn about — again Cossacks, there is no escape. They knock on a gate, peer into a yard—a cellar perhaps, a hole in the ground, a loft. By some miracle the Cossacks leave the alley and the fleeing men sweep down it. They are joined by a market-woman whom some Cossack tried to kill—if Jews are on the run they must know what they are running for. Like a gosling following a hen, a high-school student with a bundle of books under his arms joins them. Now they are six, scurrying like chaff on a threshing-floor before the storm-wind. Like from some holocaust a young Jewess, a puling infant in her arms, her hair scattered over her shoulders, half her dress torn off and the rest all awry—is thrust into the fugitive band. Now two others have joined them and they are nine, running from the light, running from the shadows.

They are already behind the town. They have reached the garbage dump. The dung of the streets, fruit-peels, bones of carcasses. Not a sign of life round about, nothing but a fly-blown, dead dog.

"This a good hiding-place! They won't come here!" one of the bare-headed men ejaculates and, at the sound of his voice, like sheep at the voice of their shepherd, all of them halt.

Breathing, groaning, writhing, the wail of the infant and the stench of the rotting dog.

"I was a soldier on the Galician front. I have learnt all about taking cover," the bare-headed man boasts, assuming leadership of the band. "Above all, gentlemen, it is fitting that we should not be observed. Pray, be seated. And to be sure it is even better to lie down than to sit."

They all slip to the ground, some with outstretched arms and legs. Only one — the half-shorn one, clad in white clothes, stands half-crouching, fuming and storming at himself. The devil must have tempted him to have his hair cut on this day and then to flee in panic to this place. His house is near the barber shop and of his six rooms, four have been turned over to gentiles without rent so that they always take care of him. Why was he so crazy as to run away? Shame and disgrace! The high-school boy sobs bitterly. In his pocket as he has the forged document of a Russian Orthodox student. He has also got a cross—here it is—why did he have to join this band of fugitives? He'll go back to the town right away.

"Go back and good riddance," the "soldier," leader of the band, urges him, signing to the half-shorn man to be seated.

The "soldier" assumes leadership and all obey. The schoolboy, contrite, is silent and remains, while the half-shorn man lowers himself so that passing gentiles will not discover him. Every tongue becomes mute as if sealed, only the infant continuing its wailing. In the dead silece the sound is harsh and piercing and the eight pairs of eyes transfix the mother in anger and protest as if only now have they remarked her and her child. A terrible distress is reflected in the feverish gray eyes of the twenty-year-old mother, her face lustrous like marble and her bright chestnut hair cascading in frozen waves over her shoulders. The

(continued on Page 25)

DUTCH WINDOW CLEANING CO.
JOHN GROODVEID
Building — Maintenance
55 Findlay Blvd. DOWNSVIEW MElrose 3-9033

GORDON BULLOCK
WOODBRIDGE
KLEINBERG — CASTLEMORE
MALTON
Septic Tanks & Weeping Bed Installations
Trenching — Water Lines
8 Av S (Woodbridge) AT. 8-1424

PASSOVER GREETINGS FROM
WINGS
SUPERTEST STATION
QUICK COURTEOUS SERVICE
3639 Dufferin St. (Cor. Wilson) — ME. 5-5551

Regent - Battery Co.
DEALERS — BROKERS
IN
SCRAPS, BATTERIES, PLATES
400 EASTERN AVE.
HO. 6-5363 — TORONTO
Canada's Largest Buyers of Scrap Batteries
Owned by IRVING LAMBERSKY

Best Wishes To
The Jewish Community
Tarney Neon Signs
NEON SIGNS REPAINTED & REPAIRED
COMPLETE NEON SIGN SERVICE
SALES & MAINTENANCE
23 ABBS ST. (Parkdale)
LE. 4-7306

Skilled Cleaning, shampooing, Repairing and
Alterations in our plant or in your home
Chesterfields Professionally cleaned
CROWN RUG RENOVATING CO.
RUGS AND CARPETS
Wall-to-Wall installations
Guaranteed Workmanship by Experts
2109 YONGE ST. Call: HU. 9-3656

PASSOVER GREETINGS FROM
ROYAL STYLE SPORTSWEAR
Manufacturers of
LEATHER AND SUEDE
Men's and Boy's
Sports Wear
20 Camden St. EM. 4-6874

J. DIXON
CARTAGE
..Dump and Stake
Trucks - Front End
.. .. .. Loaders .. ....
..... Cartage & ....
.. P.C.V. Licensed ..
292 EGLINTON AVE. E.
HU. 5-4164

INNES
HOME
IMPROVEMENTS
ARE
ON THE SQUARE!
• RECREATION ROOMS
• KITCHENS
• BATHROOMS
• ATTIC ROOMS
for a
reliable estimate
CALL NOW
CL. 9-8888
INNES HOME IMPROVEMENT CONTRACTORS
2 - 24th ST. - TORONTO 14

HARVEY'S
TEXACO SERVICE
HARVEY JUBAS
LESSEE
LICENSED MECHANIC
EXPERT REPAIRS TO ALL
MAKES OF CARS
Free Pick-up
and Delivery
LUBRICATION
TIRES — BATTERIES
SERVICE
Authorized Firestone
Tire Dealer
Open 7 a.m. to 10 p.m.
1021 Wilson Ave.
ME. 3-7884

PONTIAC--
GMC TRUCKS

LEASE *for*
LESS *with*
LAURIA

DAILY, WEEKLY, MONTHLY
OR BY THE YEAR

A Complete Line
of Automobile
and Truck Leasing

LAURIA MOTOR SALES LTD.

6167 YONGE STREET — BA. 2-1121
WILLOWDALE — AV. 5-5212

CANADIAN FAIRBANK MORSE

137 Harbour St. — Tel. EM. 8-8321

★ ★ ★

Passover Greetings

NASCO PRODUCTS

of

Hamilton, Ont.

★ ★ ★

★ ★ ★ ★

BUYING SELLING

CALL

J. BOYKO

Real Estate Ltd.

383 Roncesvalles Ave.

LE. 4-8821

★ ★ ★ ★

HOME
LUMBER

(Western) Ltd.

LUMBER, TIMBER,
DOORS, WINDOWS
Floor & Ceiling Tiles
Plywood Cut to Size
FAST SERVICE

•

510 HOPEWELL AVE.
N-E Dufferin & Eglinton

RU. 1-3541
5 Lines

People
Buy
More

WHERE THERE'S

Airtemp
DIVISION
CHRYSLER CORP

waterless or water cooled

AIR
CONDITIONING

"more cooling at less cost!"

Free Survey
Estimate

PHONE NOW!

DISTRIBUTOR

Thermo-Rite Products Ltd.

195 BRIDGELAND AVE.
TORONTO 19 - RU. 7-1267

THE STONE SHALL CRY OUT

(continued from Page 24)

infant, about one year old, lies prostrate on her knees, wriggling and rending the air with his cries. From the manner in which the mother fearfully fingers it, it is clear that the child's head hurts. She thrusts the nipple of her breast into his mouth. The child sucks for a moment, stops and continues his wailing. He is in no mood for sucking—it was a hard blow that the Cossack struck him.

"A bad business," the "soldier" remarks in a whisper, surveying the mother and child. "This young fellow has been born to trouble. If they hear his weeping we are lost, all of us!"

Now distress flits through the glowing eyes of the mother. A strange urge to quieten the child before he causes disaster seizes her. She draws him close to her heart and in an excess of tenderness and warmth, with eyes that pacify and plead, she gives him her breast. But the child's cries do not cease.

"Young mother! No experience!" — the market-woman pronounces judgment harshly. "Who ever heard of such a thing—not being able to quieten a child. And why does she stop his mouth with her breast. Her milk is bad, spoilt by troubles, tasteless. It's poison! A mother should always have a piece of sugar, or cake or something about her. It must be chewed well and then the child's mouth can be stopped with it. No matter how he screams that'll stop it. A strange mother—more like a girl. She-goat!"

The mother is silent. As if mute she does not open her mouth. She nurses the wailing infant and utters no sound. White hot stone, glowing iron, beat at her. She is twice as quiet as the others as if thereby seeking to subdue the child's crying.

"He won't be quiet!" two or three voices whisper in complaint.

"An ugly business!" the half-shorn one bestirs himself. "That such a napkin-wetter should endanger the lives of so many people! Who asked her to join us? Do you know what we should do with such a child? I do!"

The mother's eyes are feverish with rebuke at the half-shorn man and her hands fondle the child as if to shield him.

The child does not stop crying and the distraction of the mother grows as she seeks some other means to pacify him. She uses her breast as a wall in front of the child's mouth to soften the sound of his screams and from her eyes a tear drops down quivering, onto the lids of the child.

The "soldier" is vexed at the child's crying. He is unnerved and querulous, and whispers something to the others. He senses the danger and resolves to leave the place and to seek another hiding place. He chooses a maize-field, visible in the distance, on the other side of the road. There among the stalks as tall as a man he will hide till evening. If, God forbid, the pogrom is not over by then, he will move over to the ruined factory during the night. To cross a road is no simple matter. But even that difficulty can be overcome. He will make himself unseen. That is an art of which he, who had fought on the Galician front, is master. Quite simply you crawl, on all fours, like a dog or a pig, and even on your belly. The act is neither seen nor heard—and is done nevertheless. But he is a good comrade. He is concerned not only for his own welfare. He permits all who wish to follow him. But there's one snag—the mother with the child won't stay behind, she'll trail along with the rest.

"I'll stay here," the mother reassures the "soldier." She seems to surprise the band by showing that she is not dumb. New wave of love for her infant, who ha been the cause of so much distress to her, flow from her eyes, from every feature.

There is silence and confusion, even some embarrassment, because of the mother and child and all the eyes looking on. Several members of the group, including the market woman, feel it encumbent on them to declare that they will not desert the mother and will stay behind with her. The "soldier" mumbles some inane excuse, contradicting himself, and his eyes flit over the road to the maize-field. The half-shorn one favours the course of the "soldier," whom he defends. The schoolboy is of their mind. The three make as if they are about to quit the group. Their eyes reconnoitre up and down the road; their ears are alert. The child strikes up again and the "soldier" springs up as if ejected from the group. He crouches low, stares and sniffs, and like a thief in flight gallops off. He twists and turns as he runs, casts an eye here, cocks an ear there. Just before the road he flattens himself, and on all fours crawls across — like a dog floating on the water. The half-shorn man and the schoolboy, too, stoop low and follow in his tracks. Both are agile and run swiftly in close pursuit. A fourth person wrenches himself away from the band, then a fifth and sixth. The last follows suit, but the mother and child do not move. Alone she stays by the garbage dump, her eyes staring at the scattered, quivering figures on the road. There you have the nape of a neck, there a belly, there a knee—all intent on reaching the field. There the half-shorn man in his white garment, overtakes the "soldier", the two of them like reptiles, scurrying into the maize. There is the bundle of books, tied to the back of the schoolboy, and the spotted headcloth of the market woman. There are the others, squirming, floating —then swallowed up like fish in the depths of the maize. Now there is no sign of them.

The garbage dump is deserted. The child is crying, the mother suckles and rocks him. She seems to draw up some new pleasantness from her own soul, which she hastens to transmit to her child. Her eyes caress and soothe him.

Abandoned, alone, the mother sinks down among the heaps of garbage and the full-throated wailing of the child pierces the air and does not cease. All the world has forsaken her, she has remained alone. She bites her lips as if she holds her very soul in her hands. A calmness as of cold marble envelops her, but within there is tumult, clamorous but without vibration. Once again she summons her breasts, dry of their last drop of milk, shoving the nipple into the mouth of the crying child. Maybe he will suck, maybe he will rest, and her fingers reverently hover over his head as if seeking to ease the terrible pain the Cossack has inflicted.

On the horizon the sun is about to set, pouring forth its brilliance upon the young mother, laying bare, through the tatters of her clothes, the quivering marble of her flesh. Gaily the sun dances on the marble arms, delighting in the marble breasts—so the Cossack exults as a sobbing daughter of Israel surrenders her body.

Over the city clouds of smoke surge and swell, hovering above as if to signal that Jewish homes are going up in flames. Dark clouds of smoke trail across the

(continued Page 26)

THE STONE SHALL CRY OUT

(continued from Page 25)

sky, lying heavily on the garbage dump, licking at the mother and child, spreading gray hands over the maize-field. The sun is setting and round-about the shadows of night grow denser, and the shades of melancholy and the vapours of disaster coalesce.

In the distance—whistling and tumult. Like sharp swords song, revelry and laughter rend the air, the drunken shouts of Cossacks, the sounds of the murders' carousal. And out of the tumult — broken cries and shrieks, the sound of pursuit and capture, of agony and carnage. The mother listens and trembles. Has everything reverted to chaos and is she somehow now nearer the city? Have they set out to seek her? Have the child's cries reached them?

There is the sound of galloping hooves and of creaking wheels. Cossacks appear on the road and in their wagons Jewish girls who have been taken captive. The Cossacks glance at the mother and child—they look but do not see, they listen but do not hear, they go on their way and do not molest her. The troop moves on; the sounds lapse into silence. The shouts of their revelry, the lament of their captives no longer rend the air. Even the cries of the child die away as if stolen by the Cossacks and his wailing is now hoarse and broken, like a dull trickle of water. A cold sweat covers his face, his lips do not take hold of the nipple. He cries no more. He is silent.

The mother's fears leave her and she nurses her child. She wants to give vent to a great shout that will be heard from the garbage dump to the other end of town. Rage grips her, she must vent it upon someone, she must roar like a lioness, but she is mute and from her face comes a dull sound, as from a mother who sees her babe dashed against the rock before her eyes. She tears the tatters of her dress from off her, presses the dying child to her body, silent as a stone—a stone from which shrieks that have no sound come forth in waves, heavy, fearful waves, that are seen and not heard.

The summer night of the Ukraine pours forth its sweet, warm darkness over the town and the garbage dump. From the surface of the Dnieper excited eyes of fire stare — reflecting the houses burning on the bank. Far away, further north up the river, comes a stolen murmur of artillery and the air trembles and is quiet again. The cloud of smoke drifts from the garbage dump and from the blue velvet heavens a cheerful moon looks down upon the mother and her dead child—as a foolish bride in her wedding dress would look upon mourners seated on the ground.

AVONDALE
SAND AND GRAVEL
A. A. HOUSTON
MAPLE, ONT. AV. 5-3612

PHONES BA. 1-8222 & 1-8074
BELTON
AUTO ELECTRIC
SPECIALIZING IN
ELECTRICAL MOTOR DIAGNOSIS & TUNE - UP
Voltage Regulators - Generator & Starter Service
9 McKEE AVE. WILLOWDALE ONT.
one block north of willow theatre
J. A. BURNETT, Prop.

COMPLIMENTS OF
ROSCO METAL PRODUCTS LTD. Rosco T.M. REG'D. CANADA DESIGN REG'D.
ROSCO METAL PRODUCTS LTD.
TORONTO • MONTREAL • OTTAWA • LONDON • QUEBEC
WINNIPEG • CALGARY • EDMONTON • VANCOUVER

MEN ONLY
FREDRICA HAIR STYLE
We Extend Greetings and Good Wishes to our Patrons and Friends in the Jewish Community
LAWRENCE PLAZA
Hair Tinting Authority - Permanent Wave Specialists
AFTER 7 P.M. — EVENINGS MONDAY TO FRIDAY
Manicures and Tinting For Men
3130 Bathurst St. TORONTO RUssell 1-3231

Rootes Motors
CANADA LIMITED
MAKERS OF
HILLMAN SUNBEAM HUMBER
SINGER CARS
1921 Eglinton Ave. E. — PL. 5-5255
TORONTO 13

CORRY
CLEANERS AND DYERS
1331 Dundas Street W.
LE. 1-2526

PATIOS
Call Now AT. 9-1446
Small Delivery Charge on Orders Under $15
PANES DUNBRIK
CO. LTD.
JOHN ST. COOKSVILLE
PHONE: AT. 9 - 1446

FEDERATED INSURANCE
Business - Home - Car
R. F. WILSON, Mgr.
Eastern Canadian Division
500 UNIVERSITY AVE.
Tel. 368-2785

CORDIAL GOOD WISHES
TO THE JEWISH COMMUNITY
YORK BLOCK and TILE
York Building Supply
A. MINGHELLA LTD.
Manufacturers of
CONCRETE, CINDER BLOCKS & TILE
BA. 1-3459 AV. 5-1983
6210 YONGE ST Newtonbrook (Willowdale) Ont.

PASSOVER GREETINGS
FROM
UNITED TIRE SALES
379 WILSON AVE.
ME. 5-5651

SCALPED BY RED INDIANS

By HENRY SHAW

Let others write about the magic of Manhattan and the bustle of Los Angeles, Chicago, and Philadelphia. For me the delight and charm of the smaller American towns, each with its little-known history, legend, and story.

Who writes of Seattle in the State of Washington, with its twelve thousand Jews? Who knows that the first Synagogue in the North-West of that mighty American continent was in the little Canadian city of Victoria, British Columbia? Does anyone in this country know that a quarter of the Jews in Seattle are Sephardim, and that they constitute a direct link with an ancient Jewish community destroyed in the last war? And how many people have ever heard of Morris Price, the Jew who was scalped by Indians just a century ago in the little mining town of Cayoosh in British Columbia, and the first Jew to be buried in Victoria's cemetery — now one hundred years old?

We in Europe may smile indulgently at a mere hundred years in history, but in North America a century represents something like antiquity, and Victoria, that beautiful gem of a city, so very English in style and manner, has the oldest Jewish community on the North-West coastline, with an old, grey-white synagogue now serving a mere thirty-five families.

It all started with the gold-rush in the middle of the last century, and the story of Morris Price is one of the little-known tragedies of those heroic pioneering days. He is the central figure of a story that needs the rip-roaring verses of a Robert Service, and not the prosaic recital of facts. Cayoosh was a typical mining shack town of those days, to which a stores boat came every ten days or so to collect the gold and deliver letters and provisions. To this town there came, in 1859, Morris Price, a Jew from Berlin, who travelled to the far West via Boston and who was appointed Cayoosh representative of Messrs. Reinhart, Meyer & Co., of New Westminster. That "he was elderly, peaceful, and of inoffensive mien, having no enemy seemingly," we have on the undoubted authority of "The British Colonist," the newspaper of the Canadian West Coast, dated February 14, 1861.

But in the papers "Local Intelligence," dated February 1, 1861, signed by eight worthy citizens of Cayoosh, British Columbia, the awful news was given that while in the act of writing to his firm, and for no apparent reason, as the bags of gold dust were intact and nothing had been stolen, dear old Morris Price had been brutally murdered. A gory description of his wounds indicated that he had been scalped.

This dastardly crime filled the Cayoosh citizens with wrath — they offered $1,300 for the apprehension of the murderers, and ended their report with a lyrical outburst: (this crime) fills the minds of our citizens with a degree of indignation and rage that seems to say — woe betide the guilty one when found!"

Several people were questioned, and finally three young Indians of the Siwash tribe were arrested. One turned Queen's Evidence, and the other two, Skoominale and Sheeope, were hanged for the crime.

But why did they do it? No one can know for certain. It was not revenge, for he was a much-loved person, nor was it robbery. But it has been suggested that these two young Indians were trying to prove to their girl friends that in spite of the march of civilization via Cayoosh and the Gold Rush, they were still "Braves" of the old school and versed in the traditional manly arts.

And what of the unfortunate Morris Price? Of kith and kin we have no knowledge, but he was a Mason, and he was buried accordingly by the Order in Cayoosh at first, but exhumed and reinterred on May 8 in Victoria Cemetery, which was then the Jewish part of the Church reserve. "The British Colonist" waxes eloquent on the last journey: "The corpse, enclosed in a handsome coffin, was placed in a hearse, and preceded by the Victoria Lodge 1085 of Free and Accepted Masons. On arrival at the cemetery the usual Masonic ceremony was held, after which the burial service of the Hebrew church was performed—the whole ceremony was a very impressive one, and excited much apparent emotion in the breasts of many of the participants who had long known and respected their deceased brother."

This was the first Jewish interment on the North-West coast, and we may add: "May old Morris Price, rest in peace."

To Seattle there came in the years just before the First World War a Greek seaman. His name is unknown, but he was greatly impressed with the beautiful city rising from the harbour. The climate was mild, rainfall plentiful, and the general appearance so inviting that on his return to the island of Rhodes he spoke to his Jewish neighbours of the beauty of this far-off port.

Life was not easy for the Sephardim of Rhodes and the neighbouring areas, and some travelled those many thosands of miles to find a new home. They were pleased with what they saw, and their friends, relations, and coreligionists from Salonika and Turkey joined them. They were poor, but hard working. They sold fruit, fish, and other produce. Some sold shoes, others furniture, and most of them prospered — some became wealthy.

At first they were not socially acceptable to the older Jewish residents. Indeed, many years ago one of the more moronic and meaningless Jewish fraternities at the University of Washington refused a Sephardi student membership because of his "ethnic origin." But things have changed over the years, and the Sephardim, numbering over three thousand out of some eleven or twelve thousand Jews, are now fully part of the community. They have two synagogues of their own, under the spiritual ministration of Rabbi Solomon Maimon and an assistant, the Rev. Samuel Benaroyo, while the humiliated student who was refused college fraternity membership has prospered to become one of the town's leading citizens and a generous benefactor.

A happy story with a happy ending, especially when one realizes that but for the Greek seaman who brought good reports, those Jews who travelled so far might well have perished with the ancient Jewish settlements in Rhodes, Greece, and Salonika in the Nazi holocaust.

It is pity that a little more is not known of the Greek seaman — a tablet to his memory would be appropriate — a Gentile who was responsible for the establishment of a Jewish community.

THE BLACK DIAMOND STAMP CO.
1046 BATHURST ST.
LE. 4-2346

MAGIC OVEN BAKERY
PIES and CAKES
574 DANFORTH ROAD
OX. 8-2711
Res. OX. 4-2576

HANS BOTHMER
STORAGE AND Transport Co. Ltd.
403 ELLESMERE ROAD
Scarborough Ont.
Bus. PL. 9-6741 - 2
Res. 1 Claremore Ave.
AM: 7-7256

OPEN WINDOW BAKERY
24 HOUR SERVICE
3507 BATHURST ST.
RU. 7 - 4246
8-10 MARLEE ST.
RU. 7 - 4248

PASSOVER GREETINGS
PICKFAIR Restaurant
Open 7 a.m. to 2 a.m.
7 Banquet Rooms Available For All Social Functions
Breakast — Lunch
Dinner — Snacks
2 LAKESHORE RD.
CL. 9-9635

LOGAN THE MOVER
WE MOVE ANYTHING
2480 ST. CLAIR AVE. W.
RO. 2-9304

AL MUNRO Shell Service
ROAD SERVICE — MINOR REPAIRS
LUBRICATION
BATHURST AND LAWRENCE
RU. 3-2049

TORONTO WOODMOULDING LIMITED
47 INGRAM DR. CH. 1-8661
TORONTO 9

PASSOVER GREETINGS
To Our Jewish Friends & Customers
Main Lumber Ltd.
359 DUNDAS ST. N. OAKVILLE
EM. 8-0756 — JAckson 9-6893
PROMPT DELIVERY

PASSOVER GREETINGS
from
W. D. Latimer Limited
STOCK BROKERS
244 BAY ST. EM. 3-8067

SHAW SCHOOLS LIMITED
BUSINESS EDUCATION
DAY, NIGHT AND HOME STUDY COURSES
Head Office: 55 Charles St. W. Dial 924-5771

PASSOVER GREETINGS
ALADDIN RUG COMPANY LTD.
2637 YONGE ST. HU. 1-6191
TORONTO

Marani Morris & Allan
ARCHITECTS
F. H. MARANI
J. A. ROBERTSON
W. R. WINEGAR
R. S. MORRIS
M. F. ALLAN
J. E. A. SMITH
R. A. DICK
1250 BAY STREET
TEL.: 924-6221

CREATIVE HAND MADE
JEWELLERY
20 YEARS' EXPERIENCE
FREE ESTIMATES
ANTIQUE REPRODUCTIONS
Exclusive Individual Designs Using Your Old Gold and Diamond Jewellery. Engagement & Wedding Rings Made.
RE-STYLE YOUR JEWELLERY TO BE SMART, DIFFERENT
Licensed Buyer of Old Gold and Jewellery
"Painless Ear Piercing"
LEO AWIN
6 Trinity Sq. EM. 6-5919
Downtown, Op. Imperial Theatre

PASSOVER GREETINGS FROM
CREEDS
FUR STORAGE
DAVENPORT AND BEDFORD RD.

FINERCRAFT
CUSTOM CARPET
FEATURING:
* HARDING
* BARRYMORE
* DE POORTERE
* CROSSLEY
* TRILAN
* INDIAN
SALES & SERVICE
Expert Wall to Wall Installation
Showroom: RU. 1-2813
1931 AVENUE ROAD
All Workmanship Guaranteed

* * *
PASSOVER GREETINGS FROM
HELENA RUBINSTEIN
* * *

Cordial Good Wishes
To The Jewish Community
CONCRETE PIPE LIMITED
940 CALEDONIA RD. - RU. 1-9336
TORONTO

TV GUIDE
SMART!
INFORMATIVE!
REVEALING!
GET YOUR COPY TODAY!
ON SALE EVERYWHERE
HELPS YOU GET MORE OUT OF YOUR
TELEVIEWING!

EICHMANN

By LOUIS JACOBS

(Continued from page 15)

society. The rabbis put it well long ago when they said: "He who is compassionate to the cruel will, in the end be cruel to the compassionate" (Yalkut, I Sam., 121).

It follows from what has been said that there would be no justification for refusing to execute capital punishment upon Eichmann, if he is convicted, solely on grounds of pity, even if such pity were elevated into a supreme act of forgiveness and magnanimity on the part of the Jewish people. Surely the real purpose of the trial is to remind the world that men can sink below the level of the beasts, that foul deeds can be perpetrated which blacken the pages of human history, that when the veneer of civilization is stripped off, the glaring eyes of the caveman come peering forth. And this takes us to the heart of the matter. Which is the most effective way of reminding humanity that it must strive constantly to be truly human?

Now here it can very plausibly be argued that simply to execute Eichmann would be to treat him like any other murderer. But the whole point of the trial is to protest to the world that those who worship the Teutonic gods of bloodshed, cruelty, and obscene torture, and their like, are completely beyond the pale creatures who do not deserve that the hands of society be stained with their blood. There is furthermore, the danger that an execution will place the criminal in the role of martyr and awaken for him a sympathy which would frustrate the aim of the trial. "Then ye shall do unto him, as he had purposed to do unto his brother; so shalt thou put away the evil from the midst of thee. And those that remain shall hear, and fear, and shall henceforth commit no more any such evil in the midst of thee" (Deut. xix, 19-20).

In our case the purpose, "And those that remain shall hear and fear," is more likely to be atttained if Eichmann is condemned and then left to endure his miserable existence, shunned by God and man, in the words of Scripture "an abhorring unto all flesh" (Isaiah lxvi, 24). "And the leper in whom the plague is, his clothes shall be rent, and the hair of his head shall go loose, and he shall cover his upper lip, and shall cry: 'Unclean, unclean, unclean.' All the days wherein the plague is in him he shall be unclean; he is unclean; he shall dwell alone; without the camp shall his dwelling be" (Lev. xiii, 45-46).

(Copyright by The Canadian Jewish News & JCNFS)

R. B.
TRAILERS
Sales & Rentals
3716 Kingston Rd.
SCARBOROUGH
AM. 1-1459

McGREGOR HOSIERY MILLS
LIMITED
TORONTO

PASSOVER GREETINGS
PRIEMER ELECTRICAL SERVICE
If Its Electric We Do It
Specialists in Wiring Alterations
CONSULT US
Regarding Electrical Heating
36 LYNNHAVEN RD.
RU. 3-4016
Prop. IRVING PRIEMER

The New BELFRAN Panoramic Kitchen
NO money DOWN
FEATURING:
Built-in Appliances
Choice of Tile Flooring
Efficient Modern Range Hood
Rolled Arborite Sink Tops
$19 Monthly
Free Estimates—No Obligation
BELFRAN Construction Co. Call: EX 9 0[illegible]
ALL HOME IMPROVEMENTS
★ REC. ROOMS ★ KITCHENS
★ PATIOS ★ GARAGES

Canadian Panorama

By MORDECAI HIRSHENSON

ON THE RELIGIOUS EDUCATION FRONT

The Rev. G. W. B. Wheeler, Anglican rural dean of Scarboro, debating the question of religious education in the public school, recently in Don Mills made a remark frequently heard from advocates of such teachings: that Jews presumably would like to have their religion taught in public schools but the Reform, Conservative, and Orthodox elements cannot agree among themselves on the formulation of the course. Mr. Wheeler has not yet heard, apparently, that all three Jewish groupings are unanimously against religious teachings in the public schools, whether these be Jewish or Christian.

Mrs. Doris Dodds, president of the Ethical Education Association, speaking in Brockville, Ontario, on Monday, March 20th, received a very favorable response from a Home and School audiece—an audience, incidentally, quite devoid of Unitarians and Jews.

Dr. Louis Beattie, retired school inspector, is a member of the Inter-Church Committee and was its secretary when it originally set up the course in "public school religion" and is responsible for its content, teaching methods and other provisions. Yet he has been quoted by at least two Toronto dailies as saying that ministers should not be allowed in school classrooms — even after school hours! "Let them teach religion in their churches," he said, as quoted in the Toronto Star, "A minister can't shed the fact that he belongs to one religion at the school door."

What is the reaction to this of his two colleagues on the Inter-Church committee: Messrs. MacLean and Burkholder, both of whom are clergymen? How can Mr. Beattie square this statements with the course he himself helped devise which expressly provides for clergymen to teach it in Grades Seven and Eight?

THE BIBLE, YES — BUT WHICH ONE

A synagogue in an Ontario community not far from Toronto, like many other synagogues there and elsewhere, is a renovated Christian Church. Recently some visitors being taken on a tour of the building were looking at a window of stained glass which still bore the imprint and name of the Presbyterian Church which the building had formerly housed. The window had been retained without any change by the Jewish congregation mainly because it had borne the image of an open book with the inscription below it "Holy Bible" — certainly an acceptable decoration for even the most stringently traditional synagogue. For this reason this stained glass window pane had been part of the synagogue background since the consecration of the building over to Judaism many years ago.

—Until this recent visit, that is.

One of the visitors on tour, being of a particularly inquisitive bent, took a closer look at the blurred writing still partly visible on the page of the open Bible and to the utter shock of the visiting party and to the even greater embarrassment of the host-rabbi it turned out to be a passage from the New Testament beginning with the following words attributed to the Christian Saviour:

"Suffer little children to come unto me. . . ."

WHAT'S IN A NAME — OR A HEKHSHER?

This is the open season on hekhsherim in Toronto. Milk bottles, soft drinks, wines, emerge from their year round wrappings with fresh new labels indicating the strict hashgache (supervision) under which they have been prepared for Passover use. Many if not most of these are quite legitimate, signed by rabbis whose names are a guarantee for rectitude and piety.

One side-observation that comes to attention in looking at some of theses hekhsherim is the fictitious "organizational retinue" that a few lesser known rabbis create to lend their kashrus stamp an imprint of quasi-collective authority. One of these has assumed the imposing title of "Knesset Ha-rabboim" (The Assembly of Rabbis) —an assembly with a grand total of one member. Another boasts the name of Achdut Ha-rabbonim, referred to in English as "Orthodox Rabbinical Association of Toronto" with a president and two other officers; these three presiding officers form the total membership of this high-sounding body which an unknowing consumer might take to be the central rabbinical body of the community.

BIKEL IN YIDDISH

Is it Bikl or Bikell? This question might have occurred to a few television viewers last week when they saw and heard Theodor Bikel on CBC's "Q is for Quest" program. The Vienna-born, Israel-raised actor and singer was introduced with the accent placed on the second syllable of his name. Those familiar with his Yiddish record album have seen his name spelt in Hebrew characters which transliterated would read Bikl.

However, be it Bikl or Bikell, his songs and repertoire included French-Canadian, American, Russian and Israeli items. He prefaced his last number, a Yiddish folk song, by explaining that though he considers himself not a folk-singer but a "folk-song singer," when he sings in his own personal heritage, i.e. of Yiddish song, he is a genuine, unadulterated folk-singer.

ARMOUR HEIGHTS LODGE B'NAI BRITH

The following men will be installed as Officers of Armour Heights Lodge B'nai B'rith Number 2016 on Saturday, April 22, 1961:

Mervyn Lass (pictured), President; Arnold Mandel, 1st Vice-President; David Robbins, 2nd Vice-President; Albert Batcher, Executive Secretary; Meyer Shear, Recording Secretary; Larry Robbins, Treasurer; Morton Feldbloom, Chaplin; Lawford Harris, Warden; Herbert Gold, Guardian; Gerald Weinper, Trustee; Albert Stal, Trustee; Herbert Sporn, Trustee.

PASSOVER GREETINGS TO OUR FRIENDS AND PATRONS

BRAKES RELINED
(LABOR INCLUDED)
GENUINE
ASBESTONOS
LININGS
12.95
MOST POPULAR CARS
FREE BRAKE CHECK
Toronto's Largest Brake Centre
CHARGE IT — NO INTEREST ON 30-DAY ACCOUNTS
BESTWAY MOTORS
37 JARVIS at King EM. 4-3111

PASSOVER GREETINGS FROM
E. T. LYNCH & COMPANY
MEMBERS
THE TORONTO STOCK EXCHANGE
THE CANADIAN STOCK EXCHANGE
EDWIN T. LYNCH — JOHN M. RYAN, CHARLES H. PUNCHARD
ROSS H. PAUL — A. G. W. STANFORD
55 YONGE ST. EM. 2-1531

PASSOVER GREETINGS TO ALL
ROSS, KNOWLES & CO. LTD.
Members Toronto Stock Exchange
And The Investment Dealers Association of Canada
25 ADELAIDE STREET WEST — Toronto
TEL.: 368-1701
• HAMILTON • BRANTFORD • WINDSOR • SARNIA
• NIAGARA FALLS • LONDON • SUDBURY • BRAMPTON

We Extend Best Wishes To Canadian Jewry
On The Occasion Of Passover
KELVINATOR
SALES CORPORATION LIMITED
1245 MARTINGROVE ROAD
Rexdale, Ont.
• REFRIGERATORS • ELECTRIC RANGES • AUTOMATIC WASHERS
• AUTOMATIC ELECTRIC CLOTHES DRYERS • WRINGER WASHERS
• HOME FREEZERS • ROOM AIR CONDITIONERS • DEHUMIDIFIERS

Passover Greetings From
International WAXES Limited
AGINCOURT, ONT.

We Extend Good Wishes To The Jewish Community On The Occasion of Passover

JOSEPH A. PETERS
LIMITED
REAL ESTATE

1349 ST. CLAIR AVE. W. — LE. 5-2141
2230 EGLINTON AVE. W. — RO. 7-7574
1162 ST. CLAIR AVE. W. — LE. 2-3231
1318 DANFORTH AVE. — HO. 1-0301

Best Wishes To Our Jewish Friends On The Occasion of Passover

MERCEDES-BENZ
OF CANADA LIMITED

Dealers Throughout Canada

NO PAYMENTS
OF ANY KIND UNTIL COMPLETION OF WORK!

Yes, it's true! Your modernization project must be finished to your taste and complete satisfaction before you PAY A PENNY! Let Cloverdale's trained staff show you how a sparkling new bathroom, attic room, or recreation room can add beauty and value to your present home! Our skilled craftsmen can handle the complete job...from drain work to an elegantly appointed new living room.

NOW . . . ADD A ROOM that's FUNCTIONAL!
● PLAYROOMS ● ATTIC BEDROOMS ● BRIGHT MODERN KITCHEN
All work strictly supervised whether it's Dormers • Concrete work • Hand rails • Electrical • Plumbing • Aluminum windows • Garages • Carports • or painting and decorating.

YOUR REC ROOM - COMPLETE BY OUR FIRM

- Finished in your choice of flooring.
- Custom cupboards and built-ins.
- Your home takes on added value
- Take 10 YEARS to pay on N.H.A. home improvement loans.
- Indirect lighting.
- Acoustical ceiling tile.
- Completely insulated for comfort.

TAKE 5 YEARS TO PAY

FOR YOUR CONVENIENCE:
•FREE PLANS AND PERMITS •YOUR CHOICE OF PAYMENT PLANS •COMPLETE AFTER-JOB CLEAN-UP

CALL NOW **RO. 3-3849** CALL DAY OR NIGHT

CLOVERDALE CONSTRUCTION LTD. 35 CONNIE STREET TORONTO 15

THE FRIENDLY PLACE TO STOP AND SHOP

NORTHTOWN SHOPPING CENTRE

5385 YONGE ST. WILLOWDALE

FOR INFORMATION *46 STORES TO SERVE YOU* CALL BA. 5-5807

CHESS & JEWISH GENIUS

By GERALD ABRAHAMS

The Game Of Kings

When Sholem Aleichem's unfortunate chess player, Reuben Sholomov Rubinstein, was asked by the Tsar of Russia where he had acquired his skill at the game, he replied: "Es geht bei uns beyerusha" (it's inherited in our family). That conversation took place before scientists had become unanimously dogmatic against the transmission of acquired characteristics down the generations.

They hold, nowadays, that what a father acquires in his lifetime, in the way of skill, is not registered among his chromosomes: so it is not transmitted. If his son becomes proficient at the same subject it is because the "general factor" of intelligence in that family has always been such as to lend itself to that activity; or else the boy learned when very young at his father's breakfast table what other children learn later in life. So he had a start. And there is a mystical school that talks of modifications rather than transmissions. All of which is very orthodox scientific protocol; about which I can only say: Credat Judaeus Weissman, non ego.

Prior to scientific pronouncements are, I think, certain accepted facts which require to be explained. One intrasigent, and accepted, fact is that a disproportionately large number of Jews are born with greater mental aptitude than the European average. Their "general factor" at least is high. But, in addition, they furnish many prodigies in many subjects, the most specific of which are music and chess, and a third, that often goes unnoticed, linguistic ability. Experts will tell you that of chess ability the Jews do not hold, and do not claim, a monopoly. In Israel a number of people actually succeed in being very bad at the game. Outside Israel the rolls of honour in the chess world include the names of many Gentiles.

Incidentally, the best woman player of this century and the best ever, the late Vera Menchik, was Slavonic not Jewish.

Nevertheless, it is a fact that the chess world is, and has been for a century, a Jewish world. Even in Moscow, capital of chess and capital of the Slav lands that are so rich in chess ability, the majority of the great names are Jewish names. The Jewish majority in Slav chess is not so great as it was in the old days when the great tournaments of the world were so Jewish that any Orthodox player in a tournament of twelve masters could have impressed a minyan had he been needful of it — though he might have had to teach an occasional one the Aleph-Beth. There were even tournaments, with a Rubinstein and a Chajes, where one might have organised a Blatt.

Certainly, in the late nineteenth century there was an immense preponderance of Jewry in the upper ranks of chess mastery. The names of Zukertort, Steinitz, Lasker, Tarrasch, Schlechter are only challenged by one Slav, Tchigorin, and an American meteor Pillsbury. In the first quarter of this century, the dominant names are still Jewish: Rubinstein, Nimzovitch, Tartakower, Janowsky, Berstein, Reti, and a host of others: but with world supremacy falling in the 'twenties to two Gentiles, Capablanca and Alekhine. In the 'thirties Flohr, Kashdan, Reshevsky, and the emerging Botvinik are among great Jewish names. Then, after Second World War, the Slavs took over, but the might of Russian, Yugoslav, Polish and Czech chess is still dominantly Jewish.

Outside the Slav lands American chess and South American chess (recruited from European refugees) is largely Jewish. In the world championship Botvinik (a crypto-Jew) prevailed for long and was all but successfuly challenged by a non-crypto Jew, Bronstein (who lated endeared himself to his masters by writing anti-Israel propaganda in the Russian Press). He was defeated by, and in turn defeated, an amiable and talented Slav named Smyslov — whose style and personality are greatly reminiscent of Rubinstein! — and eventually decisively defeated by Tal, a young Jew with the intense brilliance that used to mark the Duyim.

The affinity of Jews with chess invites conjecture as to the reason for their extra dominance in this field — for the Neshama Yetsera that they seem to inject into it. To mention a few aspects of the matter. First, the Jews produce more than any other group, the pure intellectual — the type, which, when it plunges into chess, becomes Sholem Aleichem's watchmaker, Reuben Sholomov Rubinstein, or the real life yeshiva bachur who was (and is) Akiva Rubinstein.

Secondly, Jews are competent people, and competence goes a long way in chess. Thirdly, they love learning and the speculative. Among Gentiles the Slavs are similarly minded. Fourthly, the Jews mature fairly early. The Jewish boy of 14 is likely to be intellectually mature and creative. If such children learn chess, they have a flying start. What can, in later life, be only laboriously learned is really mastered if, early in life, the transition is made from struggling with the medium to free expression in it. So, music, so languages (of which music and chess may well be instances) are either mastered early in life, or, thereafter, only with the greatest difficulty.

This brings me to the last and most important feature of the psychological phenomenon — skill at chess. I have mentioned Jewish linguistic skill and have suggested that chess is a language. Everyone knows that there are stages in the learning of language in which the mind is tested as to its capacity. The infant experiences this transition, who develops from recognising the sound "chair" through reflexes conditioned by the banging of his head, to an ability to say effortlessly "I want to sit on that chair." Similarly the student of French passes from a parrot-knowledge of a few phrases about the pen of his aunt's gardner, to an ability to write or speak, or at least translate sentences about what one wants for breakfast or the relation of the French spirit to the Saxon. So, in chess, there is a stage at which knowledge that a Knight on KB3 is transcended in the awareness of a long series of captures, recaptures, threats and defenses that may be initiated by this capture. I suggest that this transition is psychologically similar to the transition from the psittacic knowledge of a few words in a language to the ability to express thoughts freely in that language.

If this comparison is justified, then, perhaps, so in my further suggestion, that Jewish skill in chess is cognate to that Jewish

(continued on Page 31)

Passover Greetings To Our Jewish Friends
And Customers in the Construction Industry
And Building Trades

HAUER & SONS
GENERAL CONTRACTORS
491 Lawrence Ave. W. — Suite 304 — RU. 1-5737

WALTER LANGLEY
CITIES SERVICE
TUNE-UP — LUBRICATION
GAS — OIL — TIRES — SERVICE
3320 Dufferin St. RU. 9-3833

Sincere Good Wishes to the Jewish Community
HARRY B. KOHL
ARCHITECT
491 Lawrence Ave. West RUssell 9-2621
TORONTO

* * *
PASSOVER GREETINGS
FROM
DIWALT SALES
100 BRIDGELAND RU. 7-4201
* * *

FAIRBANKS HARDWARE LTD.
HOUSEHOLD HARDWARE
MIKE SIMONETTA, PRES.
2493 DUFFERIN
RU. 2-4457 — RU. 2-5500

PASSOVER GREETINGS From
TORONTO'S FAMOUS
HERMES BAKERY
924 ST. CLAIR W. LE. 5-3791
642 SHEPPARD AVE. W. ME. 5-1932
THE MODERN KOSHER BAKERY
2885 BATHURST ST. RU. 7-5982

PASSOVER GREETINGS FROM
TYCOS TOOL & DIE
COMPANY LIMITED
115 TYCOS DR. — TORONTO
RU. 9-5335

STEDMAN BROTHERS LTD.
136 — 152 Portland Street
EM. 3-1145

The Game Of Kings

continued from Page 30)

skill — so basic, so universal as to go unnoticed — which is Jewish skill in languages. The ability of the cheder ingel to translate himself into the yeshiva bachur by coping with a page of unpointed, unpunctuated Aramaic, the skill that enables the yeshiva bachur to teach himself German, the skill that make the immigrant Jew achieve quickly a better accidence and syntax that's possessed by the slum-dwellers among whom he trades, that specific creativity is also available to make the pieces of the chess-board into servants rather than masters, into the means of expression rather than the difficult symbols of an unknown tongue.

When the difficulties of elementary technique are transcended, then, in music, one is a performer, not a scraper, in words a speaker not a halfmute stammerer; in chess a chess player, not a childs playing with chess-pieces as with toys.

Jews, I think, have this capacity to move quickly from the elementary technique involved in means of expression to the free expression of ideas in the mastered medium. What scientific problems of transmission are involved in this is beyond my scope. I throw in the odd fact that some good Jewish chess players spring from apparently stupid parents, and so do some Jews who are great in other spheres. On the other hand, Jewish Lions breed Jewish Lions. Is it then the fact that Jews have, and always have had, a great mental ability of the kind that I have described? or is this an effect developing from centuries of intellectual activity?

Surely the conjecture is justified that Jews excel in some psychological way on such an impressive scale that there may be more in yerusha than Weissman knew about.

BEST WISHES TO
THE JEWISH COMMUNITY
CENTRAL MACHINERY
AND METALS
MARX BROS.
577 TO 585 KEELE ST.
RO: 9-9648
TORONTO

TV
SERVICE
Specializing in
"BENCO SYSTEMS"
APARTMENTS, HOTEL &
MOTEL SYSTEMS
MIKE ENGLISHMAN
MASTER
ELECTRONIC
SERVICE
CH 4-7936
2535 KEELE

GEO. W. RAYFIELD
REAL ESTATE
4967-A Yonge St. Willowdale
BA. 5-4040
Commercial Land & Buildings our Specialty

Kostek Transport
OF CANADA
4 INDEX ROAD — CL. 9-6328
TORONTO

TAUNTON & SON
Carpets Cleaned
In Your Home or Office
109 NEWMARKET ST. TORONTO — HO. 1-7788

• MEETINGS • BANQUETS
• CONVENTIONS • WEDDINGS
INQUIRE ABOUT OUR
ULTRA-MODERN MOTEL
ACCOMMODATION
DUTCH SISTERS INN
27 LAKESHORE RD. CL. 1-3370
FREE PARKING

FOUR-O-ONE COLLISION WORKS
Body And Fender Repairs
Complete Car Refinishing
J. Elliston, Owner
812 WILSON AVE. — ME. 5-6871
DOWNSVIEW

PASSOVER GREETINGS FROM
PRECAST BUILDING PRODUCTS CO.
MANUFACTURERS OF
PRECAST VERANDA, STEPS AND
SIDEWALKS
CEMENT FINISHING
190 Bridgeland Ave. - RU. 3-1572

McBRIDE MOTORS
ALL KINDS OF BODY AND
MECHANICAL REPAIRS
142 PEARS AVE. — WA. 2-4181

CUTLER BRANDS LTD.
GLASS BENT TO ANY DESIGN
Decorated Tumblers and Ash Trays
120 - 126 GEARY AVENUE — TEL. LE. 4-6341

STEVE'S ESSO SERVICE

Washing
Lubrication
Tires and
Batteries
Minor Repairs

27 HIGHWAY
AT: 8-1791
KLEINBERG

BEST PASSOVER WISHES

•

LYNN and SOL BUDD and SONS

RU. 7-4342
SAM'S
FAMILY CLOTHING
A Complete Line Of
Men's, Ladies' & Children's
Clothing
3269 Dufferin St.
TORONTO

EMPIRE
MORTGAGE BROKERS
HOMES
APARTMENTS
COMMERCIAL
137 Wellington St. W.
EM. 4-5014

RELIABLE SHEET METAL
MFG. CO.
•
53 OSSINGTON AVE.
Tel. LE. 5-5463
Mr. Shneer

Long Branch Auto Collision
EXPERT BODY AND FENDER REPAIRS REFINISHING
1259 LAKESHORE RD.
LONG BRANCH
CL. 9 - 9691

THORNTON - SMITH
FOR FINE FURNISHINGS
• FURNITURE MADE TO ORDER
• IMPORTED FABRICS
• CARPETS
THE
THORNTON - SMITH
CO. LTD.
102 DAVENPORT RD.

★ ★ ★

PASSOVER GREETINGS
from
PRIMO
MACARONI
COMPANY
56 MANSER RD.
TORONTO, ONT.
CH. 4 - 4284

THE SPAGHETTI AND MACARONI PREFERRED BY OUR HOUSEWIVES

IT'S NEW!
IT'S BETTER
IT'S LOW
IN CALORIES

★ ★ ★

HILLCREST AUTO LEASE LIMITED
CAR LEASING
Any Model — Any Make -- Anywhere
Business Firms, Executives, Etc.
Coast to Coast Service
5444 YONGE
BALDWIN 5-1111
WILLOWDALE

NORTH YORK LANDSCAPING
Complete Garden Service
Residential - Industrial
SODDING — GRADING
STONE MASON WORK
POOLS - WALLS - WALKS
PATIOS — FENCES
ROTOTILLING
FREE ESTIMATES
371 HOLLYWOOD
BA. 1-3133

PASSOVER GREETINGS
BEN'S
PHARMACY
816 Sheppard Ave. W.
ME. 3-4117
Downsview, Ont.
PRESCRIPTIONS
COSMETICS
BABY NEEDS
All Day Motorized Delivery

MIDDLE EAST DIARY — By AMOS

THE BRAKES ARE OFF

The reported incorporation of the National Bank of the U.A.R. into the Economic Development Organisation, which must now approve its decrees, throws interesting light on trends in U.A.R. economic policy. It is, as a general rule, true to say that the more active the Government is in economic affairs and the larger the public sector of the economy, the greater the need for strong independent policies by the National Bank. Governments and Public sectors tend to be inflationary; Central Banks have the duty of fighting these tendencies.

In Egypt (and now the U.A.R.) the Central Bank has been far from successful in this sphere as it is, but judging by the policies of the Economic Development Organisation, the merger will remove even this restraining influence.

This is particularly important politically in view of its likely effects on Syria. The increasingly close tie-up between Syrian and Egyptian economies is being carried out in such a way that the difference in real value between the Egyptian and Syrian currencies has been exploited by Egypt at Syrian expense. This has underlain obdurate Syrian opposition to currency unification, which has caused more than one crisis so far. Further inflationary pressure inside Egypt can only increase the resentment in Syria.

The authorities in Damascus are busily introducing price controls, fixing the prices of a wide range of goods at their mid-1960 prices, and have asked the public to report infringements which will be severely dealt with. Since wages and costs are steadily rising, and imported goods and materials are in short supply, prices cannot really be held down. What may be expected to happen is that merchants and industrialists will be forced to get round the regulations, goods will disappear from the shops, and the economic police will be able to fine and confiscate, thereby further pruning the Syrian business community.

Pressure for devaluation is growing in Israel too. The International Monetary Fund has been putting pressure on the Israeli authorities to give up their complex (and, I am afraid, rather arbitrary) multiple exchange-rate system for some time, and the Governor of the Bank of Israel strongly favours such a step, as are the banks themselves. The Director of the Israeli Banking Association, Mr. Bar-Joseph formerly Controller of Banks at the Bank of Israel, has now taken the unprecedent (for Israel) step of openly calling for devaluation in order to put Israeli industry and trade on a sound basis.

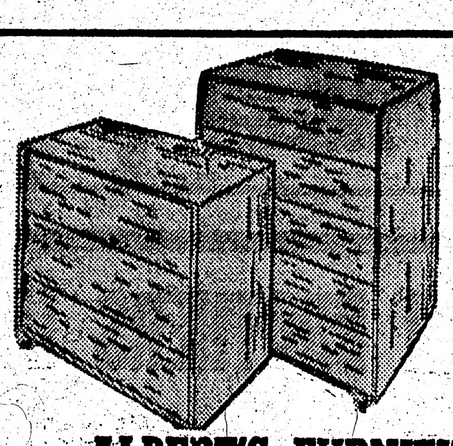
Some of the objections which were pleaded in the past, such as shortage of foreign currency, and the immediate rise that this would bring about in the cost-of-living index, are no longer valid. Israel has ample reserves, and the cost-of-living allowance is modified only once a year.

Whatever the eventual decision, it is encouraging to see the growth of autonomous pressures for realistic economic policies inside Israel, originating not primarily ideological or political groupings but from the economic system itself. Conversely, inflationary pressures and the strain they impose on the Egyptian-Syrian Union are dangerous because they are liable to encourage Nasser to further adventurism in foreign affairs for a quick way out.

The Iraqi Press has been reacting to recent Soviet attacks on the regime. "It is deplorable that the Soviet Union should come forward to defend a gang of murderers and thugs," writes the leftwing "Al-Mustaqbal." "The instigators have now begun lamenting over their gangs," writes the National Democratic "Al-Watan."

It is significant that these developments should have been commented on in Amman but that Cairo should remain silent about them. There was a time when Nasser found it convenient to persuade certain quarters in the West that he was bastion against Communism in the Middle East, though he was unable to convince any Arabs of this — or the Russians themselves for that matter. Nasser or Communism — was the alternative offered to Iraq. However, Kassem's successful struggle — so far — against Communist infiltration and direct Soviet influence have found no echoes in Cairo, which on the contrary, is actively helping the Russians to gain a foothold in Africa.

We Extend Greetings and Sincere Good Wishes to the Jewish Community
HART BATTERY
COMPANY LIMITED
152 Front St. East — TORONTO — EMpire 3-7027



NO GIMMICKS AT
ALBERT'S
OPENING SALE
of Danish Inspired
READY TO PAINT or STAIN
CHEST OF DRAWERS
36 Only - 3 or 4-drawer
24"x32" high
$12.95
22 Only - 5-drawer
24"x37" high
$15.95
ALBERT'S FURNITURE SALES
3421 YONGE (7 BLOCKS N. LAWRENCE) — HU. 9-3561
UNTIL 10 P.M. DAILY — FREE DELIVERY 10 MILES OF METRO TORONTO

ISRAEL'S TRADE COMMISSIONER ON

Business Between Canada & Israel

By YECHIEL NARKISS

With the approach of the Passover holiday, I take this opportunity to bring a review of Canada-Israel trade relations to the attention of Canadian Jewry.

The prospect for the future would be gloomy were it not for the faith that we have in Israel products to compete in quality and price on the export market, and the confidence that we have in Canadian Jewry to help popularize these goods in the consumer field.

Briefly, the situation is this. During the 12 years since the establishment of the State, Canada exported to Israel some $110 million worth of goods — wheat, steel, aluminum, telegraph and telephone equipment, chemicals, asbestos, lumber and canned meats. During these same twelve years Canada imported from Israel only 16½ million worth of goods — cut and polished diamonds, oranges, peanuts, confections, matzos, wines, woollen goods, yarns, fabrics, textiles and plywood. With growing production in Israel, these figures have narrowed in the past two years. In 1959, Israel imported $5 million worth of goods from Canada and sent here some $2½ million in product value. In 1960, Israel imported 6½ million worth of goods from this country against $2½ million worth of products exported to Canada. It should be noted that surplus commodities play a major role in trade between both nations — 50% of our imports from Canada consist of surplus wheat; 25% of Canada's imports from our country is in the form of one of our quality "surplus" products — the wonderful Jaffa oranges.

These points will give you a basic idea as to where the matter stands. Our foreign exchange budget of approximately 700 million dollars is still not more than 47% covered by our own resources, the bulk of investments being financed by foreign capital and outside grants and loans. There are however (despite this staggering fact) a number of promising bright spots on Israel's economic horizon. Due to conservative monetary government policies, the beginning of large scale savings is evident in the country. Though in the past one half of all investments were diverted to housing and services, today two-thirds of these investments are destined for production purposes. Private financing is now taking a much larger share of new investments. Local production of consumer goods is beginning to create a buyers' market in which quality is high and competition keen. Providing the present rate of export expansion is maintained, it is anticipated that within 4 to 5 years 70% to 80% of our foreign needs will be covered by our own earnings, leaving roughly one quarter to be supplied from foreign sources through loans and investments. But in order to bring this dynamic change (remember we are only at the 47% level now) much spade-work is needed, and it is in this area that my mission to Canada presents a great challenge.

But purchase by Canadian Jewry can help the overall picture, and yes, sentimentality at a time such as Passover for instance, does have a place on your shopping list. Whether you are buying a raincoat, a sweater or knitwear, textiles, Jaffa oranges, arts and crafts products and giftware, every "Made in Israel" item purchased helps us advance one iota further towards bridging the trade gap.

And at the time of Passover, it must be admitted that "Made in Israel" wines (and there is a wide "Kosher L' Pessach" variety available at most Provincial Liquor Commissions across Canada), and baked in Israel matzos on your Seder table constitute that priceless tie of personal communication with the Jewish people who are participating in a contemporary version of the Exodus from oppression in the modern land of Torah. Our appeal to buy products of Israel, particularly for Passover, is made therefore not only to help our trade situation, but also to contribute in this small, but we feel important, way to the enhancement of your Passover festivities.

The Hon. Y. Narkiss

PASSOVER

By Dr. SAMUEL BELKIN

President, Yeshiva University

Passover marks the eternal struggle of man to gain freedom. This means not only the achievement of freedom from totalitarianism, but the achievement of freedom for men to live creatively — and in harmony together. To the ancient Israelites, in their flight from their Egyptian oppressors, Passover simply meant an escape from tyranny. But the most profound meaning of this holiday lies not in this escape — but in the birth of the proud nation which followed. Out of a disunited, enslaved people, Moses fashioned a nation held together by a common faith. From that day to this, the Jewish people have carried forward their profound belief in the creative and unifying elements within man's nature. Thus, even as we celebrate Passover today with joy and thanksgiving, we do not forget that the escape from bondage marks only the beginning of the search for freedom.

The name by which the holiday is sometime known — "Zeman Cherusenu" — means "the season of our freedom." The use of the word "our" shows the intent to make every Jew in all ages feel as if he, personally, has been liberated. This heritage places upon each person the obligation of an individual search for freedom. Thus, we see Passover as an expression of man's never-ending struggle against inner tyrannies — the weak, ignoble and unproductive aspects of his own nature. And it is only with the affirmative, whole-hearted acceptance of God's laws, as set forth in the Torah, that man achieves the true inner freedom to which Passover is a memorial.

Each of these models offers you a different kind of driving pleasure.
But they *all* have performance features found only in the Volkswagen family.

Whichever you choose, you'll enjoy an incredibly smooth ride with all-independent torsion bar suspension.
The air-cooled rear engines will bring you freedom from radiator troubles, give added traction and feather-light steering. Above all, you'll like the way Volkswagen's famous dependability keeps operating costs 'way down.

Ask your nearest Volkswagen dealer for a demonstration.

VOLKSWAGEN CANADA LTD.

Distributors and Dealers from coast to coast.

TORONTO ORBIT

BY BERNICE DYMENT

THE TALK OF OUR TOWN: More about Religious Education ... Discrimination on the Stock Exchange? ... Theatrical jottings ...

An issue which seems to be gathering increased momentum in the public attention is the "religious education in the schools" controversy. Scarcely a day goes by without some mention or personal point of view being expressed in newspaper columns. Recent participants in discussion of the rightness of teaching Christianity as a prescribed public school subject were Rev. Donald R. Stout, minister of the Unitarian Congregation of South Peel, and Dr. L.S. Beattie, former superintendent of secondary education in Ontario. The meeting took place at Clarkson United Church.

A resolution will go before the annual convention of the Ontario Home and School Federation meeting on April 6th to the effect that "the Ontario Government be asked to remove the word "Christian" from a section of the Public Schools Act". The particular section referred to is aimed at "inculcating by precept and example respect for religion and principles of Christian morality".

One United Church minister has already voiced his protest from his own pulpit saying that some person or group "representing about 5% of the population" is pushing the proposal "in the interest of unlisted religious minorities".

Unlisted ?

A recent survey of student council presidents representing Metro high schools was conducted by the "Globe and Mail". Among comments made by the students were these:

"Religion should be taught as a basic deism—a belief in God and the Ten Commandments, and all religions could be compared on certain points".

"A study of the world's major religions which I attended was most informative. It made us realize the others had something on the ball and their religions were nothing to be afraid of".

"The various religions of the world should be taught in high schools, but not to spread any one faith. Rather its purpose should be to acquaint the students with other religions and to foster tolerance.

In the view of Murray Soupcoff, student president of Forest Hill Collegiate, "if religion is taught it should be on a comparative basis, by qualified teachers, in an impersonal manner. It would be much more benefcial in high school than in public school, and much more interesting if taught as another subject; not to promote religion but rather, tolerance".

The Toronto Stock Exchange is unique on the North American continent in one respect at least — not a single Jew has a seat there. With legislation on the Ontario statutes prohibiting racial discrmination in the areas of employment, fair accomodation and housing, the question of a racial bar to membership on the TSE has now been raised.

The issue came up in the Legislature the other day when CCF Leader Donald C. MacDonald stated he had been informed that a racial bar does in fact exist.

Mr. MacDonald was answered by Attorney-General Kelso Roberts who stated that "anybody can purchase a seat on the TSE." In practice, some seats have been purchased outright, while others have been bought following acceptance of an application for a seat and membership.

Be that as it may, it's a healthy democratic sign that the policies of so sacrosanct a body as the Stock Exchange can be questioned in our legislative assembly. The constitution of the "Granite Club" is private business. Is the TSE also a "social club?"

THEATRICAL GOINGS-ON

* Zen-Buddhism, Chinese and Hebrew seem a "far-out" idiom indeed upon which to base a musical show, and perhaps therein lies heightened interest and curiosity for an upcoming production called "The Wise Judge". In charge of the music is Toronto's Louis Applebaum, with the libretto and lyrics in the capable hands of Ted Allan and Rose Kastner.

* "No Love For Johnnie" is a British film soon to open in Toronto. Mordecai Richler who presented a highly controversial lecture at Shaarei Shomayim Synagogue a few month back, collaborated on the scenario in England before his return to Canada. The movie is based on a novel written by Wilferd Fienburgh, former trade-union member of Parliament in Britain, who describes his inner conflict at having to adjust his principles with his ambitions. This seems to be the current trend in British films—approaching life's more real and serious aspects in contrast to the broad farces which have been their major film output for some time.

* Toronto producer Julian Roffman of Taylor-Roffman Productions is one of the busiest men in town these days since the announcement of a continuous program of feature movies to be filmed just outside Toronto. There are still openings for performers for the first production, a horror-opus called "The Mask" which goes before the cameras on March 27th. In Mr. Roffman's experienced hands, Canada's burgeoning film industry has its best chance yet to prove its potential.

* Harvey Hart, well-known C.B.C. director is in charge of an upcoming Festival '61 presentation. "The Luck of Ginger Coffee' which won the recent Governor General Award for fiction. The T.V. adaptation was written by M. Charles Cohen.

* Concert-master of the Toronto Symphony Orchestra, Hyman Goodman, who has held first chair in the orchestra since 1948, has just been appointed to serve on the Faculty of the Annual American Federation of Musicians String Congress to take place at Michigan State University from June 18 to August 12th. The String Congress was set up to combat the shortage of good string-players, and each local of the union selects one young fiddler to attend the summer sessions.

PASSOVER GREETINGS from Radio Station

CFRB 1010

Ontario's Family Station

PASSOVER GREETINGS from

BELL & HOWELL CANADA LTD.

88 INDUSTRY ST., TORONTO 15 Tel.: RO. 7-3131

GLORDANO SAND AND GRAVEL LTD.

ALTONA ROAD WHITEVALE, ONT.

PICKERING DISTRICT

OFFICE AXminster 3-4533

VIC GLORDANO Markham 1191

Prop.

TRAILWAYS OF CANADA LIMITED

L. J. NEEDLER, Pres.

CHARTER COACH SERVICE

WA. 3-2232 Toronto

PASSOVER GREETINGS

FROM

Mr. & Mrs. SAM KATZ

Hamilton, Ontario

CRESCENT CRANE SERVICE Ltd.

MOBILE CRANES FOR RENT. 24-HOUR SERVICE

BOOMS UP TO 165 FEET

CAPACITIES 10 TON — 20 TON — 25 TON — 30 TON — 35 TON

Operated By JOE PERIN

131 High St. West Port Credit CR. 8-8650

YOUNG'S

BA

SERVICE STATION

- FISK & GOODYEAR TIRES
- B-A BATTERIES
- CAR WASHING
- EXPERT LUBRICATION

140 Yonge N. TU. 4-0009

RICHMOND HILL

PASSOVER EVE - ANNIVERSARY OF WARSAW GHETTO UPRISING

FIRST ANNIVERSARY OBSERVED AT NEW YORK CITY HALL — 1944

ON THE PICTURE, RIGHT TO LEFT: THE LATE SENATOR RUBINSTEIN, MAYOR LAGUARDIA, THE LATE DR. JOSEPH THON, M. J. NURENBERGER, (CHAIRMAN OF HISTORIC MEETING) — STANDING BEHIND AT LEFT: THE LATE SHALOM ASCH

FIORELLO LAGUARDIA'S SISTER EICHMANN'S HOSTAGE

The sister of Fiorello LaGuardia, Mayor of New York, was one of the millions who were herded into concentration camps from the Nazi occupied territories of Eastern and Western Europe.

In a deeply moving account of her life, which will appear in the Winter 1961 issue of MIDSTREAM, A Quarterly Jewish Review published by the Theodor Herzl Foundation, Gemma LaGuardia Gluck describes her experiences in Aavensbruck, a Nazi concentration camp, her reunion a year later with her daughter and grandson, their subsequent release from the camp only to be imprisoned in a Gestapo prison in a Berlin besieged by Allied bombers and, finally, their liberation by Russian soldiers.

There is evidence that the case of Gemma LaGuardia Gluck was the subject of much discussion between the German Foreign Office and Adolf Eichmann. Among the documents gathered by Israeli experts in connection with the forthcoming Eichmann trial is an office memorandum by a certain von Thadden, a high official of the German Foreign Ministry. This memorandum, dated June 6, 1944, reports on his efforts to persuade Eichmann not to send Mrs. Gluck to an extermination camp, but rather to have her held as hostage for possible exchange.

On June 7, 1944, shortly after Fiorello LaGuardia, appearing before a mass demonstration of Polish Jews in commemoration of the first anniversary of the uprising in the Warsaw Ghetto, had denounced the Nazis for their crimes and predicted the downfall of the Hitler regime, Gemma LaGuardia Gluck and her Jewish husband, Hermann Gluck, were arrested in their home in Budapest and sent to Mauthausen extermination camp. Mr. M. J. Nurenberger, editor of the Canadian Jewish News, was chairman of that meeting on the steps of New York City Hall. Here, they were separated, and Mrs. Gluck was shipped to the notorious camp for women in Ravensbruck, where, as the sister of New York's Mayor LaGuardia, she was held as hostage in special section of the camp that had been set aside for members of prominent families.

Gemma LaGuardia Gluck was brought to the United States by her brother, Fiorello, in May, 1947. She is now eighty years old and living in New York.

Excerpts from her memoirs, which are hitherto unpublished, will appear in the Winter 1961 issue of MIDSTREAM.

PASSOVER GREETINGS
from
CARTON SPECIALTIES DIVISION
of
HINDE & DAUCH
1 LAIRD DRIVE HU. 5 - 0391

PASSOVER GREETINGS
FROM
DEWAR & GRAHAM
BARRISTERS & SOLICITORS
4891 Dundas Street West BE. 1-2211

SUPER SERVICE CLEANERS

CITY - WIDE PICK - UP AND DELIVERY

116 CARLTON ST. WA. 3-0265

SAM UNGER, PROP.

RELIANCE FURNITURE MFG.

LIMITED

1260 CASTLEFIELD AVE.

RU. 3-6197

Phone LEnnox 2-3329
LEnnox 2-3320

784 St. Clair Ave. West

J. WILSON

WHOLESALE

TOBACCONIST and CONFECTIONERY

PASSOVER GREETINGS From

CHEESEWORTH'S

CLEANERS AND WEAVERS

INVISIBLE WEAVING SPECIALISTS

HU. 1-2251

647 MOUNT PLEASANT ROAD

TORONTO

Sincere Good Wishes to the Jewish Community

ANSELL Fine Art FURNITURE

Manufacturer of

THE HIGHEST STANDARD OF QUALITY
CUSTOM-BUILT FURNITURE
MODERN - ENGLISH - FRENCH

6 Oxford St. WA. 2-5212
Res. - 3240 Bathurst St. RU. 2-7261

PASSOVER GREETINGS FROM

GENERAL MOTORS TRUCK DIVISION

210 SPADINA AVE. EM. 8-1831

COMMUNITY BUILDING SUPPLIES CO. LTD.

P.O. BOX 99 DOWNSVIEW, ONT.

TEL: ME. 5-0440

World's largest car insurer announces new savings of $384,000 to Ontario Policyholders! If you're a careful driver, you too may save. So contact me today!

MARTIN (Mickey) QUINLAN

BA. 1-3119

STATE FARM

STATE FARM MUTUAL AUTOMOBILE INSURANCE COMPANY
CANADIAN HEAD OFFICE TORONTO, ONTARIO.

PASSOVER GREETINGS TO OUR FRIENDS AND PATRONS

BRANTS

AUTO TOPS
UPHOLSTERY

SEAT COVERS

Windows & Zippers One-Day Service

CAR-TRUCK AND BOAT CUSHIONS
rebuilt & recovered

COURTESY CARS Available for Insurance Claimants

Auto Trim Shops LIMITED

1750 EGLINTON W
RU. 1-7431

PASSOVER GREETINGS FROM

Snow Insurance Agency Ltd.

INSURANCE COUNSELLORS

1134 Dundas St. W.
TORONTO
LEnnox 1-5912

ME. 3-6425 ARJAY DRAPERIES

CUSTOM MADE
DRAPERIES
SLIPCOVERS
BEDSPREADS

Rep. by J. Librach

360 Wilson Ave.

Downsview, Ont.

Compliments of

P. C. WEBSTER Insurance Agency

- AUTO
- FIRE
- THEFT
- MARINE

102 Parkview Hill Cresc.
PL. 5-6624

BOB B. A. SERVICE STATION

TIRES and BATTERIES
LUBRICATION SERVICE

REXDALE CH. 4-9181

Passover Greetings To The Jewish Community

IDEAL JEWELCRAFT

Percy Green — O. Koskinen

108 WELLINGTON W. — Tel. EM. 8-2460

PASSOVER GREETINGS FROM

SUNHAWK

ALIGNMENT SERVICE

WHEEL BALANCE — WHEEL ALIGNMENT
— WHEEL STRAIGHTENING — BRAKES
— FRAME STRAIGHTENING

995 PAPE AVENUE, TORONTO 6 HO. 6-3010

EMBASSY RESTAURANT

Featuring Bar-B-Q Chicken and Spare Ribs
To Take Out-Home Delivery By Taxi

ORDERS UNDER $5.00 — ORDERS OVER $5.00

FREE DELIVERY

Banquet Facilities Available - Open 24 Hours

1915 YONGE ST. (at Davisville) HU. 1-0896

PASSOVER GREETINGS

To Our Jewish Friends And Customers

THOMAS BROWN & SON LIMITED

HEATING CONTRACTORS

HU. 1-2451

23 Green Valley Road Willowdale, Ont.

PASSOVER GREETINGS
To Our Jewish Friends & Customers

NATIONAL CASH REGISTER CO.

OF CANADA LIMITED

• SALES • SERVICE • SUPPLIES

117 EGLINTON AVE. E. — HU. 1-5141

APPLIANCES SICK??

CALL: AV. 5-4301 TU. 4-3183

CENTRAL YORK APPLIANCE SERVICE

86 SPRUCE STREET — RICHVALE

Expert Repair Service To All Makes

McClary - Easy - Frigidaire - Westinghouse - General Electric - Moffat - Bendix, Etc.

COMPLETE ELECTRICAL CONTRACTING SERVICE

Free Estimates — 24 Hour Service — 90-Day Guarantee On Replacement Parts

Ontario Outboard & Mower Service

Guaranteed Repairs

Power Mowers — Outboard Motors — Chain Saws

Free Pick-up and Delivery

327 BATHURST ST. EM. 4-0010
REAR 1907 AVENUE RD. RU. 9-5892

FEATURING .... A COMPLETE MENU OF BROILED FOODS

- STEAKS
- CHOPS
- FISH
- SHISHKEBAB
- CUTLETS
- SPARERIBS

"THE HOMELAND RESTAURANT"

638 SHEPPARD AVENUE ME. 3-3716

PASSOVER GREETINGS
TO THE JEWISH COMMUNITY

GREEK LINE

80 KING ST. E. — EM. 6-9949

MERCURY OUTBOARD MOTORS

SALES - SERVICE - RENTALS

FIBERGLASS BOATS
MARINE HARDWARE

BUDGET TERMS
OPEN EVENINGS

JOHN HODDER MARINE LTD.

TORONTO
RUssel 1-1828

TORONTO
RUssell 1-1834

3121 DUFFERIN (N. of Lawrence) — TORONTO

One Hour Martinizing the most in Dry Cleaning

FREE!! COUPON IS GIVEN WITH DRY CLEANING ONLY

AND ENTITLES YOU TO A SELECTION OF CHINESE CURIOS AND ART OBJECTS.

FREE MOTH PROOF for ALL DRY CLEANING
Insured Cold Storage — All Kinds Of Aterations
FOR FREE PICK UP & SAME DAY DELIVERY

CALL ME. 5-1046 603 SHEPPARD AVE. W. DOWNSVIEW

TORVAN EXPRESS LINE LTD.

Serving British Columbia

FULL LICENCED AND INSURED CARRIER

ART ALNEY Eastern Manager

1840 WILSON AVE. CH. 7-5428-9

WET BASEMENTS

WATERPROOFED — NO DIGGING

• LATEST METHODS • FREE ESTIMATES
• 50 MILE RADIUS

WRITTEN GUARANTEE — EASY TERMS

NORTH YORK WATER PROOFING CO.

RU. 1-7352

PAT O'BRIEN ELECTRIC

LIMITED

NEW HOUSE APARTMENTS
INDUSTRIAL WIRING REPAIRS

18 PALOMINO CRESC. — BA. 1-6321

WILLOWDALE, ONTARIO

★ THE WORLD OVER ★

ALGERIA JEWS - WHAT NEXT?

PARIS, (JCNS) — The future status of Algerian Jews will be discussed by rebel representatives and the French in the forthcoming peace negotiations between France and Algerian rebels, it was learned here yesterday.

French Jewish organisations are said to have supplied the Quai d'Orsay with details concerning the situation of Jews in Algeria, in order to enable the French delegation to have a complete and well documented file on the problem.

Government officials are believed to have stated that the French delegation will try hard to secure European status for Algerian Jews, so that they could enjoy full guarantees.

According to earlier reports on meetings already held between French and FLN representatives on the subject, there is strong hope that the French delegation will succeed in its task.

MILAN, (JCNS) — A completely new executive was elected at the annual conference held here of the Italian Zionist Federation. The Mazrachi party secured a majority and Mapai, Cherut, Mapam, and the General Zionists are also represented.

Principal speakers at the conference were Mr. Viterbo, the President of the Federation, and Mr. Astore Meyer, President of the Milan community.

Mr. Zvi Lurie, head of the Jewish Agency's Organisation Department, and Mr. Israel Erlich, the Agency's representative in Italy, were among those who heard younger delegates sharply criticise the "old guard" of Italian Zionism. Also taking part in the discussions was Rabbi Dr. Elio Toaff, the Chief Rabbi of Rome.

At the closs of the conference Mr. Viterbo was named Hon. President of the Federation and the following Executive was elected: Rabbi Dr. Shauman, Mrs. Luzato, Miss Mayer, Mr. Shpiegel, Mr. A. Toaff, Mr. Zakuth, Mr. Burbini, Rabbi Bounfill, Mr. Bunfilli, Mr. Lopez, Mr. Tadeski, Mr. Piperno, and Mr. Minzi.

South African Jews Discuss Situation

LONDON, (JCNS) — The South withdraw from the British Commonwealth will sadden a large number of the Union's 108,000 Jews.

Among them, however, are many fervent Jewish supporters of the Nationalist Government who will, naturally, take a different view.

It is too early to say how the latest development will affect the policy of the South African Jewish Board of Deputies, which has invariably stated its attitude without hedging or equivocation. It insists that the Jewish community as such has nothing to say vis-a-vis apartheid. Individual Jews have the right and the duty to express their opinions, but these frequently differ and it is, therefore, impossible for the Board to speak on behalf of the community collectively.

There is no reason to assume that ties which South African Jewry maintain with Jewish communities abroad and, of course, Israel will in any way be adversely affected.

SOLDIER BROUGHT HOME

TEL AVIV, (JCNS) — The remains of David Raziel, the first Commander of the Irgun Zvai Leumi — the underground Movement during the British Mandate, brought from Cyprus for reburial in Israel. He died in Iraq while on a secret mission for the British Army in 1941.

A State funeral was held in Jerusalem, when an Army unit gave him full military honours.

David Raziel was interned by the Mandatory authorities in Palestine in 1941. At that time Rachid Ali El Kilani and the former Mufti of Jerusalem Haj Amin El Huseini were plotting a revolt against the pro-British Government in Iraq. While Rommel's Afrika Corps was reaching Alamein, on the outskirts of Alexandria, the British Intelligence Service feared that a Nazi revolt in Iraq would endanger the Allied Forces in the whole Middle East.

It was decided to release the young Jews interned in Palestine and give them various missions behind enemy lines.

David Raziel, Yaacov Meridor, who succeeded him and who is presently a Herut member of the Knesset and two others were sent to Iraq to help crash Kilani's Nazi revolt. Raziel was given, for the purpose, the rank of captain in the British Army and his identity was covered under the name of "Ben Moshe".

Immediately after landing at the British Air Force base of Habbaniyah Raziel was killed during a Nazi bombardment of the base and was interred there.

After the Israel War of Independence his widow went to London and met Sir Barnett Janner and Chief Rabbi Brodie, and high officials of the British Government to ask that the remains of her husband be transferred to Israel. Her demand was rejected by the Government. It was when Britain signed her treaty with Iraq in 1955 which arranged for British withdrawal, that the British Army took Raziel's remains to Nicosia. There he was buried in the Jewish cemetery in the presence of his widow, three of his companions during his secret mission and representatives of the Israeli Government. Herut tried to bring his remains to Israel, but without success. Immediately after Cyprus's independence, Menahem Begin sent a personal message to Archbishop Makarios reminding him of Israel's sympathy with Cyprus and her struggle for independence and her underground fight movement, and asked him to permit the transfer of Raziel's remains to Israel. Mr. Ben-Gurion and Mr. Shimon Peres also instructed the Israeli Ambassador in Nicosia, Mr. Zeev Levin, to make an official demarche to the Cypriot's Foreign Ministry on the subject.

Archbishop Makarios then promised that six months after Cyprus's independence he would allow the transfer to take place. Accordingly a chartered 'plane, including all the former Staff Commanders of Irgun brought Raziel's remains to Israel.

ISRAEL ADOPTS AMERICAN SIZING FOR KNITWEAR

In the last two decades, Americans have been blamed for corrupting the rest of the world with a variety of exports, from carbonated drinks to rock 'n' roll. Any day now, men of other cultures who appreciate the well padded feminine form may start castigating the United States for setting loose the fad of skinniness.

A report that women on at least four continents have begun to diet in order to be as slim as Americans comes from an Israeli knitwear designer. According to Lilli Malchi of Aled Ltd., Israel's leading knitwear manufacturer, the sizing of clothes for customers in Canada, South Africa, Australia and Scandinavia is now being made to conform to sizing for the American market.

"Everyone is dieting," disclosed Mrs. Malchi, a blond woman with slanting blue eyes. "Until now we manufactured two sets of sizes, one for America, the other for the rest of the world. Soon we shall make only one set, the American. When we started in business, we made sizes 10 to 20. Now we make 8 to 16."

Someone who had not seen Mrs. Malchi for six years congratulated her on her new, slender figure yesterday at the Israeli Consulate prior to a fashion show of her fall designs.

"I have dieted, too," Mrs. Malchi admitted.

Inspired by France

Although Aled takes its cue on sizing from America, its fashion inspiration comes from France and Italy. Mrs. Malchi visits Western Europe twice a year.

"I look to the haute couture for ideas. To find out where the waistline is going, for example. But I don't copy."

Aled is a family concern, run by the four daughters of Alfred Edelstein, an Austrian knit manufacturer. Forced to leave their home in the Nineteen Thirties, they migrated to Palestine where they started their business in a one-room apartment. The concern now employs 200 to 300 workers in a modern factory in Bnai Braq, a suburb of Tel Aviv.

TOWN HOUSE

VARIETY VILLAGE DAY

On a platter: Alex Ogden of The Town House Restaurant turns over the proceeds of the "first day of Spring" business to Variety Club President, Phil Stone. The restaurant named the day Variety Village Day and invited leading Toronto stage, radio, television and newspaper people to dinner in its Celebrity Corner. Funds are earmarked for the forthcoming extension to Variety Village.

A member of Rotary and actively interested in civic projects, Mr. Ogden's interest in Variety Village stems from an old love for show business.

One of Mr. Ogden's first ventures into feeding the public came in a snack bar at the Casino theatre back in the days

when people like Phil Silvers, Robert Alda and others who have since become show-biz stars played that house.

In a time when people tend to specialization, Alex Ogden's Town House Restaurant has resisted the urge by offering a continually varied menu of foods from all parts of the world.

Among the features, after the e c Chinese dishes, spicy Italian dishes and other far-off favourites, are the Town House Jewish-style foods, which include delightful chopped chicken liver, "stuffed kishka," cheese blintzes smothered in smooth sour cream, potato pancakes and many more.

The restaurant has been favourite dining and snack stop for many residents of the northwest part of the city. Among its regular patrons over the years have been Ed Sullivan's favourite Canadians, Wayne and Shuster. Another fixture at Town House is the daily "Dentists' Table," which during the lunch hour, sees a continual flow of young dentists and friends with whom this group attended school, dropping in to chat, exchange information and views, and, naturally, to eat.

We Extend Cordial Good Wishes
To Our Jewish Friends And Customers
A. C. WILD LIMITED
FIBERGLASS DISTRIBUTORS & FABRICATORS
136 - 142 Vine Ave. Toronto RO. 7-5441

Daily Commercial News And Bldg. Record
34 ST. PATRICK ST. TEL. EM. 2-1271

SHEPPARD PLAZA BOWL
SHEPPARD AND BATHURST
12 AUTOMATIC BOWLING LANES
DRAPED AND CARPETED LOBBY
FOR BOWLING INFORMATION - CALL ME. 3-7771

LITTLE ITALY RESTAURANT
THE FINEST IN ITALIAN CUISINE
PRIVATE DINING ROOM
BANQUETS - RECEPTIONS - WEDDINGS, ETC.
FOR RESERVATIONS CALL
Mr. LADINO
613 DUNDAS W. EM. 6-0695

COMPLIMENTS OF
THE D-R-E-S-S-E-S LTD.
1149 King St. W. Tel. LE. 1-3558

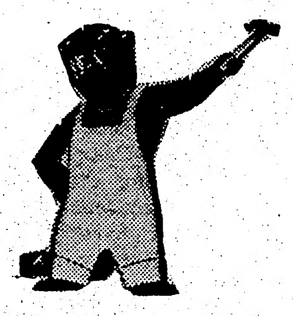
SEE J. F. M.
FOR THE BEST IN LUXURY, SMALL AND SPORTS CAR IMPORTS
JIM FERGUSSON Motors Limited
3020 YONGE ST. HU. 7-2401
WE SELL AND SERVICE ALL MAKES OF SPORTS CARS

Electrocomfort
CORPORATION LIMITED
5300 YONGE ST.
BA. 2 - 2505
FEDDERS AIR CONDITIONING World's Largest Seller
ALLIANCE GENIE
Remote Control Garage Door Opener
Lido Automatic Lawn Sprinkler
For Greener Lawns
ELECTRONIC AIR CLEANER
Relief to Allergy Sufferers
PRE-SEASON RATES
INSTALL NOW — PAY LATER
We Install And Service What We Sell

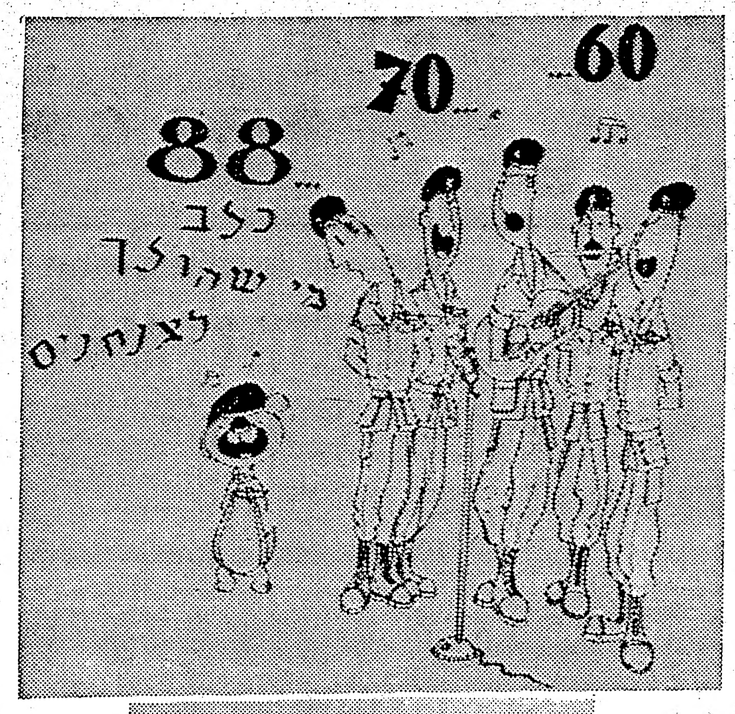
PASSOVER GREETINGS FROM
THE BORDEN COMPANY LTD.
DAIRY PRODUCTS
SPADINA CRESCENT WA. 4-2511

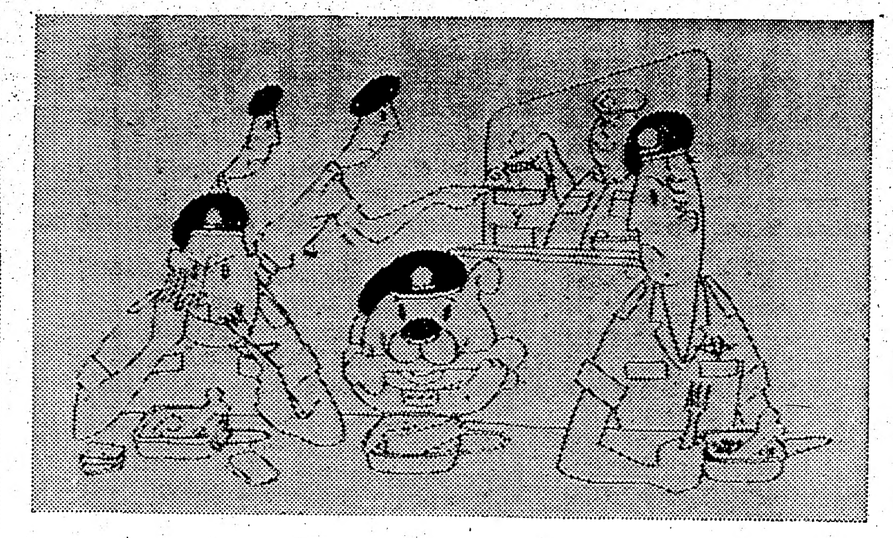
Passover Greetings
GLENVIEW TERRACES
Overnight & Permanent Guests
Restaurant - Swimming Pool
Roof Garden Beauty Salon
JAMES GUINANE Mgr.
2904 Yonge St. - HU. 8-1193

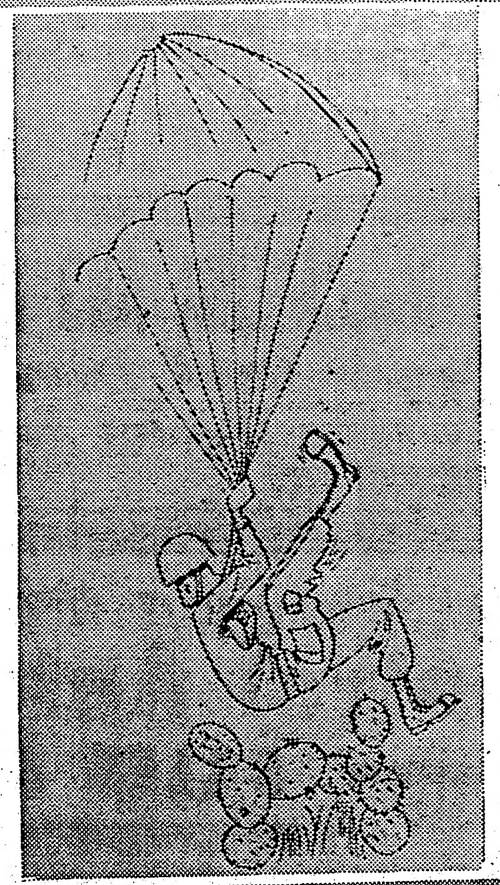
PASSOVER GREETINGS
To The Jewish Community
LABELS
Manufacturers of
GUMMED OR UNGUMMED
LABELS IN ROLLS
STRIP-FAN FOLD
PADS - SINGLY - DIE CUT
SHIPPING LABELS
ADDRESS LABELS
ADVERTISING STICKERS
PRESSURE SENSITIVE
HEAT SEAL AND
GREASE PROOF LABELS
We Stock Caution Labels
Of Every Description
EMBOSSED FOIL LABELS
PRINTED SHIPPING TAGS
TAPE MOISTENER MACHINES
Toronto & Montreal
GUMMED LABEL
SPECIALTIES CO.
LIMITED
116 Manville Ave.
PL. 5-3948
Scarborough, Ont.

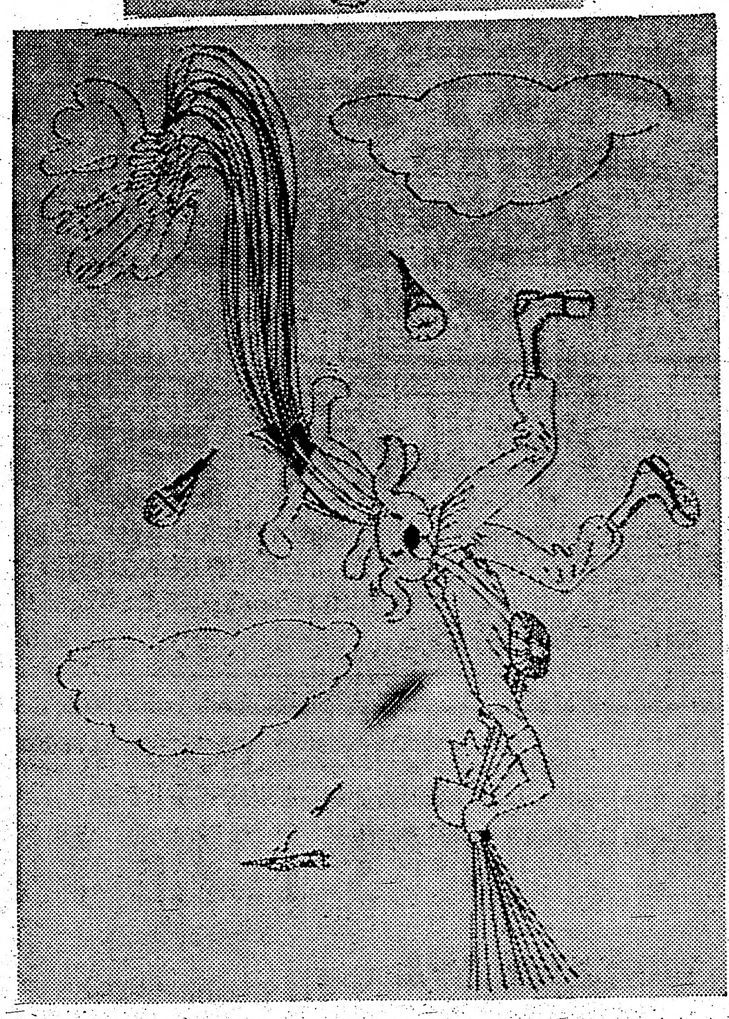
JOE BEAVER
A Good Joe To Know

Building or remodelling, your best buy is
Beaver Lumber
dependable quality ... prompt, courteous service.
BUDGET TERMS
BEAVER LUMBER
Your Visit Always Welcome
Canada's Largest
Retail Lumber Dealer

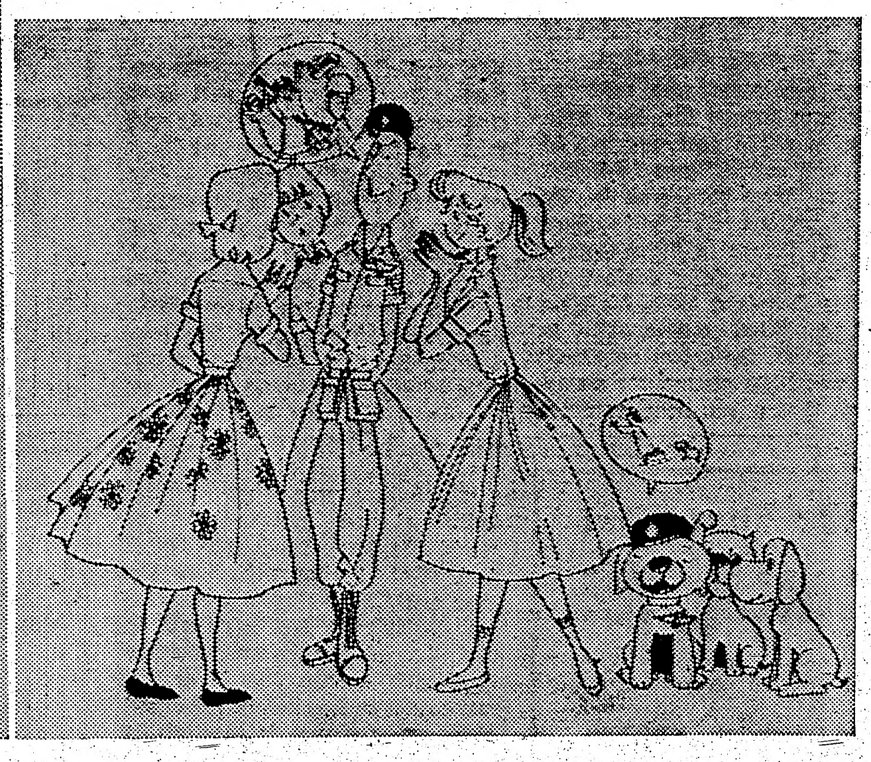
CHILDREN'S CORNER











HAD GADYA FROM ISRAEL

It's a Dog's Life in the Paratroops

By DAVID NEAMAN

Ever heard of Homed—the Israeli "parachute-dog"? Ask any paratrooper here he will be only too glad to tell you anything you want to know about that rare character.

Homed's career among the paratroops started one fine day when our platoon passed through a small village in the north of the country, singing the famous paratroopers' song "It's a Dog's Life in the Paratroops." Homed, probably attracted by the words of that song, started barking and running after us. He had decided to taste the so-called "dog's life." And this was his way of "volunteering." He was eagerly adopted as our platoon mascot. From then on he was always with us — when training, fighting . . . or . . . eating.

And here he is, ready to make your acquaintance.

COMPLIMENTS OF
IMPERIAL FLO-GLAZE PAINTS
LIMITED
6 Morse St. HO. 6-2111 Toronto

PASSOVER THEME

By S. M. LEHRMAN

PRAYING FOR DEW

The same solemnity which marks our prayer for rain to descend on the last day of Succot also distinguishes our prayer on the first day of Pesach, for its cessation. Rain at the end of Nisan, when the barley harvest is in sight, is not a blessing, for it may cause the ripe grain to rot. Instead, we petition God to cause His previous dew to irrigate all vegetation during the summer months when the pageant of the harvests, commencing with the barley harvest at Pesach and continuing with the fruit harvest at Shavuot, seven complete weeks later, culminates in the Harvest of Ingathering at Succot-tide.

Before we examine the significans of praying for dew, the question may be asked: "Why do we pray for rain on the last day of Succot and not on the first day of the festival, as we do in the case of the prayer for dew on the first day of Pesach?" The answer is simple: rain during the festival, when people are arrayed in their best garments and in joyous mood, would mar the complete happy frame of mind which is such a necessary prerequisite of the celebration. Hence we wait till the last day before we send our petitions heavenwards. The falling of dew is, at all times, in the nature of a blessing.

Our prayer for rain and dew is yet another manifestation of the Jewish affirmations that it is God who controls all natural phenomena. It is He who sends these previous gifts as a reward for righteous living and the shunning of vice. The value attached to dew can be measured by the Talmudic dictum that, in the Messianic age, it will be by means of dew that God will cause the dead to be revived (Hagigah, 12b). It will also be recalled that when Isaac blessed Jacob, it was with "the dew of heaven." Moreover, when God wished to measure Israel that He will be a Divine Protector and benefactor, he made Hosea say: "I will be like dew to Israel, who shall grow like a lily and strike its roots like Lebanon." The rabbinic comment on this verse is: "only when Israel is a perfect as a lily and as upright as Lebanon, will God be to them as dew." In Jewish philosophy much value is attached to cause and effect.

There are some who refer to our solemn prayer for dew as a relic of a pagan past, magical in origin and superstitious in belief. This may have been true in the lives of nations clinging to other faiths, as Frazer in "The Golden Bough" so colourfully depicts. To the Jew, however, with his firm belief that "God renews daily, in His goodness, the act of creation," there was little ground for apprehension that unless he prayed for dew and rain and for the endless cycle of the seasons, the world might cease to exist. In his ears, there rings the Divine assurance solemnly pledged after the waters of the Flood had subsided: "As long as the earth lasts, the seasons of sowing and reaping, cold and heat, summer and winter, day and night will not cease."

Those who did not share this unshakable belief in a God who was omniscient, omnipotent, and omnipresent, lacked the Jewish confidence which set the mind at rest in face of the ever-changing and often menacing aspects of nature. Thus, whereas savages and pagans, ancient and modern are terrified when lightning forks the sky followed by peals of thunder, or quake with apprehension even at phenomena which recur at fixed intervals, the Jew regards these and other manifestations, as symbols of Divine guardianship, and pronounces appropriate blessings on each of these occasions.

The pagan approach to nature has been succinctly described by Frazer. "To the primitive savage, with his short memory and imperfect means of marking the flight of time, a year may well have been so long that he failed to recognise it as a cycle at all, and watched the changing aspects of earth and heaven with a perpetual wonder, alternately delighted and alarmed, elated and cast down, according to the vicissitudes of light and heat, of plant and animal life, ministered to his conforts, or threatened his existence. In autumn, when the withered leaves were hurled about the forest by the nipping blast and he looked up at the bare bough, could he feel sure that they would ever be green again? As day by day the sun sank lower and lower in the sky, could he be certain that luminary would ever retrace his heavenly road? Even the waning moon, whose pale sickle rose thinner and thiner every night over the rim of the eastern horizon, may have excited in his mind a fear lest, when it had wholly vanished, there should be moons no more."

It is to the everlasting glory of Judaism that it restored peace of mind to the soul tormented by the vicissitudes it experienced in this mysterious universe. The believing Jew knew full well that God would bring back leaves and fruit to the bare tree and that the moon would arise again a few days after it had totally disappeared. When he beheld this endless cycle of events and the colourful pageant of the seasons, his lips framed benedictions of gratitude and peans of praise. To the Jew, praying for rain or dew is not a relic of some pagan mummery or innnocent diversion based on the fear of the unknown, but a renewed expression of his belief in the unfailing providence of God, individual and universal of the world He has called into being. And what better period of the year could have chosen to express his dependence and gratitude to God than at the joyous incidence of Pesach — the Jewish eternal monument to freedom of mind and body, when nature is seen at its best and freshest, and when the whole universe proclaims His glory as Creator?

The genius of Judaism is seen to its greatest advantage when a study of comparative beliefs shows that, even in cases when it adopted pagan and superstitious customs, it quickly cas over them an aureole of holiness. Judaism imparts sanctity to the most hundrum and prosaic acts of life. Praying for dew is another example of this spiritual metamorphosis.

For Your Next
Towing Job
Call
WEST END TOWING
At Your Service
Day or Night
LE. 6-5815

Greetings To The Jewish Citizens

Frederick C. Stinson QC., M.P.

PASSOVER GREETINGS FROM
BELLEFAIR GREETING CARD COMPANY
COMPLETE LINE OF ALL OCCASION CARDS
Ribbon and Gift Wrapping — Attractive Offer to Clubs
305 KING ST. EAST — **EM. 6 - 9873**

BEVERLEY PRIVATE HOSPITAL
KOSHER FOOD
230 BEVERLEY — **WA. 1-6215**

RACEY MacCALLUM AND ASSOCIATES LIMITED
A Company Owned, Directed And Operated
By Consulting Engineers And Associated Staff
27 CARLTON ST. **EM. 6 - 5641**

If It's Fast Service You're After TRY
Central Auto Radio
HEREAFTER **SALES & SERVICE**
WA. 4-8898 **5 MACPHERSON AVE.** **TORONTO**

GERRY'S LANDSCAPING
RESIDENTIAL — INDUSTRIAL — COMMERCIAL
LANDSCAPING & MAINTENANCE
SPECIALIZING IN TOP DRESSING — FREE ESTIMATES
102 OVERBROOK PL. **ME. 5-0428**

CITY PARK RESTAURANT
SUNDAY DINNERS — BRING THE FAMILY — BAR-B-Q CHICKEN AND SPARE RIBS — DAILY LUNCHEON SPECIALS
OPEN LATE — TAKE OUT SERVICE
478 YONGE ST. **WA. 1 - 6582**

CORDIAL GOOD WISHES
TO OUR CUSTOMERS AND FRIENDS IN THE JEWISH COMMUNITY
SAUNDERS FORM HARDWARE LIMITED
MIDLAND AVE. **AX. 3 - 4157**
AGINCOURT, ONT.

ANNOUNCING THE OPENING OF A
NEW MODERN STEAM BATH
FINLUX STEAM BATHS LTD.
YONGE - FINCH PLAZA
Lounge - Private Rooms - Snack Bar - Masseurs - Room Service

THE LIGHTER SIDE

By ISIDORE SOBELOFF

MEET THE MINORITY

Of all the adults who belong to the organized Jewish communities of America through their annual payment of volontury dues in the form of contributions to their local welfare funds, the vast majority give willingly, pay promptly and have a genune interest in the services and causes in which we are united.

When the annual record of community performance is written, these typical citizens glory in the achievements of the year. They do not ignore the difficulties in Israel, in Europe, or here at home, but they are proud of what has been done. They fell a part of it—they are a vital part of it.

Ordinarily, reviews of the year deal with those who are good workers, good givers, good member s ofthe community. A roll of honor obviously does not include those whose conduct is based on misconceptions or on special reactions. For once, even though they way they talk, they would have us believe they speak for vast numare a small minority, let us take a look at these special people. The bers. You will recognize this composite person; no one person has all of his faults, but there's someone you know among them.

If he reminds you of someone you know, remember that for one like him there are 98 out of every hundred who are like you. Here he is, Mr. Composite Minority:

1. If he can show you someone of comparable wealth who gives less than he does to the community campaign, he'll point him out quickly. But if you'll offer to show him someone who gives more than he does, he'll remind you that it's impolite to point and that he doesn't believe in comparisons.

2. In a year when his gift is low, he's against publishing contributions "on principle". In a year when he gives more, he says, "Sure, you may publish my name, why not?"

3. If a national organization makes a decision for him, that's discipline. If a decision is made locally, that's highhanded.

4. He wants no special favors, but unless his firm gets the business he won't give.

5. If he gets angry, it's righteous indignation; if the other fellow gets angry, he's a sorehead.

6. If his side wins, that's the triumph of justice; if the other side outvotes him, then a clique controls everything.

7. If he's nominated for office, that's democratic, but if he's elected, he doesn't attend.

8. If he reads the out-of-town Yiddish press, he gets his ideas of what the local community is like from writers who have never been to his community and who wouldn't recognize a local Jewish community if they stumbled across it in broad daylight.

9. He knows a lot of things that aren't so. He "knows" that all the Federation or Jewish Community Council board members are against Yiddish, against Zionism, against culture, against education. He knows all this, because he reads a paper printed in New York, but he hasn't gone around the corner to see for himself.

10. When he has had a "bad" year, he can't give much because he says he didn't make it; when he has had a good year he doesn't know if it will keep up, so he can't give anyway.

11. Nobody has to ask him to give—that is nobody has to ask him only once.

12. He gives to everything—five dollars to a Meshuloch and five dollars to the whole welfare fund—everything is worthy.

13. He gets too much mail, but if he would never hear from the campaign, the campaign would never hear from him, because "nobody asked me".

14. Every year somebody insults him—nobody can count his money, not the way he holds on to it.

15. He's not like other people; when he pledges he pays. It surprises him that 95 per cent of all pledges are collected. He really thinks that honoring a pledge makes him different.

16. If, once in his life-time, he should pledge more than the tax-deductible 20 per cent, he must level off the next year, because it doesn't occur to him that he can give money that isn't partly tax savings. (How money was pledges before 1913, when the income tax law became effectice, he doesn't bother to check).

17. If he's asked to give to a building fund, he says he'll give when you break ground, not caring that if everybody took that position no plans could proceed and no structure could ever get

19. If everybody goes along with him, that's unity; if he doesn't go along with others, the rights of the minority must not be stamped-ed.

20. If things are going his way, he demands a vote; if it looks bad, he calls for a quorum.

21. When he wants to be on a board, he notes that the same old much he waild give it might not be enough—but on his level he makes sure that it won't be.

26. If he gives more this year, they may expect him to do as much next year, so he gives in neither year.
faces are running everything and there ought to be rotation in office. If his term expires and rotation is employed, then he's the victim of ingratitude.

24. He doesn't give well now because he gave years ago before the new big givers came on the scene. That a new giver might give more in one year than he gave in 20 is interesting, but not persuasive.

25. He says that no matter how

27. He takes more time than he needs to pay his pledge because he's sure they'll be able to use the money later, too.

29. He says that he represents an organization, but the organization may long since have forgotten that he represents it—or, quite possibly, the organization no longer exists, but he still "represents".

30. He pleads for the poov people in the tents of Israel, but he's against "mere philanthropy".

31. He'll collect food or clothing in his old little drive, but he's against "charity". That the community campaign does these same things a hundred times more effectively and a thousand times more often he doesn't take time to find out.

34. He believes that to build up Israel he must attack the local agencies. Or his counterpart believes equally wrongly that to build up our domestic services he must be against the causes overseas.

35. He will talk about the orphan asylums that were built when funds were needed so badly a-are these orphanages?" he looks broad. When you ask him: "Where at you as if you're tricking him out of a great truth that must be-so, because he read it "somewhere".

39. He is greatly concerned about our relations with the general community, but the Torch Drive, the Red Cross or similar drives in which Jewish agencies may not be fully included are not for him.

40. His wife can have "whatever she wants", clothes, car, comforts, spending money, everything; but he doesn't believe in separate giving by women to the campaign.

And so it goes. I could discuss other attitudes that we meet from time o time. There are as many reasons for not working and not giving as human imagination and rationalization are rich.

Fortunately, these 40 reasons and more are used by a very small portion of our giving public. Even if we were to multiply the 40 reasons and assign 40 persons to each reason we would arrive at only a small percentage of all givers.

At this time of the year it is good to hold up some of the "alibis" for what they really are and to congratulate ourselves on a good community, in which the "difficult" person is the execeptional person—and the typical person, the majority, is true to the causes for which we stand.

LEASIDE ECONOMY VOLKSWAGEN SERVICE

24 HOUR

INDEPENDENT VOLKSWAGEN SERVICE

121 LAIRD DR.

REAR

Tel: HU. 7-2251

Broadloom & Upholstery Cleaned in the Home

SEE US FOR BETTER DRY CLEANING ALWAYS

DRAPERIES CLEANED

(NO SHRINKAGE)

WE REMOVE & REHANG THEM FREE

You can be sure when you send your DRAPERIES to CHESTER'S for Cleaning they'll be returned with colors as bright as new and in original length — NO SHRINKAGE. And our exclusive Drapery Form Pleat Folding process assures you of "new-look" appearance.

LET US PICK UP YOUR RUGS AT THE SAME TIME

ESTABLISHED MORE THAN 40 YEARS

CHESTER Rug & Drapery Cleaners

HO. 3-1161 WE SERVE METRO TORONTO CH. 9-3318

MEMBER AMERICAN SOCIETY OF TRAVEL AGENTS ASTA

Aufgang Travel Bureau

CONTACT US FOR ALL YOUR TRAVEL NEEDS

310 COLLEGE STREET :: TORONTO 2B, ONT.

WAlnut 4 - 7709

LENNOX ASPHALT & CONCRETE PAVING

Play Areas, Driveways, Parking Areas Our Specialty

WORKMANSHIP AND MATERIALS GUARANTEED

25 GARRATT BLVD. — DOWNSVIEW, ONT.

ME. 3-2783, LE. 3-8491

BULK CARRIERS LIMITED

HEAD OFFICE

BOX 10 - DIXIE P. O. (TORONTO)

PHONES:

Sarnia: Digby 4-0661 Toronto: Atwater 9-1495

Port Arthur DI 4-2511 Montreal: Pontiac 7-8662

SEDER IN A KIBBUTZ

By NORMAN BENTWICH

My first Seder in Palestine was in Jerusalem 52 years ago; and I have spent most Passovers in the land since 1917, when, having made a slow exodus from Egypt, through Sinai, with the British Forces, I was camped outside Gaza. But I had never, till last year, been in a kibbutz for Seder. Once in a lifetime that should be done, and my wife and I accepted an invitation to a kibbutz of Hashomer Hatzair.

Founded 25 years ago by a German youth group, Werkleute, who before Hitler were not Zionists, this kibbutz, Hazerea, has a lovely site, nestling in the wooded slopes of the Hills of Ephraim, just above the Vale of Esdraelon (Emek). It has prospered by the skill and hard work of its members; and is proud of a new community house and dining-room built with the compensation which its original members recovered from Germany, and which they treated, like all other property, as belonging to the community. It has a population of between 700 and 800 persons, who include 250 full members as many children of their own, an ulpan of 60 young persons, learning Hebrew intensively while they earn their keep by helping in the work of the kibbutz, a party of Israeli youth doing a year's service on the land, and 60 parents of the members.

The celebration began in the afternoon before sunset, when the whole village walked out to the barley fields, and watched the cutting of the first sheaves of barley, the Omer, and their symbolic offering to the community. All were in their festival clothes, and the reapers wore specially gay blouses. After them, six young women, also in gay robes, started the dancing with the sheaves, which was taken up by the young children, then by the adults, and finally ended with the Hora.

The Seder service itself did not begin till eight o'clock, and it lasted a full four hours till midnight. The hall, resplendent with modern decoration of the kibbutz artists, was crowded to the full; all the population, except the infants, and many visitors took part. Every member had his numbered place, a printed copy of the Hagada and of the songs which have been added to the ritual; and the wine and food were set out on each table. The Hagada which is adopted by the Hashomer branch of the kibbutz movement is illustrated with modern drawings.

The reading of the Hagada was done by a dozen of the leading members, among them several women. To my pleasant surprise the order of service followed closely the traditional ritual. All the main portions were kept, the recitation of the Exodus, the reminder that our generation, too, was delivered, the blessings for the four cups of wine, and the questions by the children. The questions were asked and sung by a group of the youngest, and there were some changes of wording by way of simplification: "Why on this night do the children and the parents sit together all the eve?"

The beauty and clearness of the Hebrew accent of everybody who read and sang, old and young, lingers in the memory. So does the singing by the great congregation of the modern songs, in which water and rain are the favourite themes. We had, too, long passages from Handel's Oratorio "Israel in Egypt", beautifully rendered. The orchestra and choir, conducted by a brilliant music teacher of the school, were on a platform, and during the evening many groups came up to play and sing.

I had heard that in former years the Hagada of the kibbutz included a history, of course in Bebrew, of founding of the collective settlements in Israel and their early trials. That is now given up; and the only narrative which was added to the traditional story was a light-hearted dialogue between Pharoah and Haman, in which Pharaoh boasts that he has made the Children of Israel tell every year of what they suffered at his hand.

The second part of the service included noble passages from the Phophets, Isaiah, and Zachariah, and from the Song of Song, which is traditionally associated with the Passover. The Seder of the kibbutz includes all the motives of the "Season of our Freedom". We had pieces of the modern Hebrew poets, Bialik, Shlonsky, and Alterman, and Biblical and other passages on two themes, which do not form part of the traditional Seder but are peculiar and appropriate to Israel. They are peace between nations and the ingathering of the Jewish dispersion.

At the end there was a memorial reading for the victims of persecution, and a revised, and, as I thought, an improved version of Chad Gadya. But the old tune, hallowed by memories, is kept. The kibbutz Seder is an example of the trend in Israel to go back nearer to tradition and to adapt it to the life of today.

LEAKY ROOF?

• ASPHALT SHINGLES — • BUILT-UP ROOFS
AL'S ROOFING AND SHEET METAL COMPANY
• Bonded Roofing • Budget Terms • All Work Guaranteed
280 GLEBEMOUNT GA. 1-5995
If No Answer Call ..... HO. 3-0639
20 YEARS EXPERIENCE

Neilly's Auto Body
463 SCARLETT ROAD (AT RICHVIEW SIDEROAD)
OPERATED BY "BILL" NEILLY (FORMERLY OF BRIDGEVIEW MOTORS)
FOR GUARANTEED
COLLISION WORK AND REFINISHING
CALL CH. 9-3891 OR AT. 8-0862
DO IT NOW!

WEINSTEIN'S CATERERS
STRICTLY ORTHODOX KOSHER CATERERS, UNDER RABBINICAL SUPERVISION
Proudly Announce Their Association With The
Clanton Park Synagogue
TWO NEW AIR-CONDITIONED SOCIAL HALLS
RESERVATIONS NOW OPEN FOR ANY AFFAIR
FOR MORE INFORMATION CALL
Reverend WEINSTEIN RU. 3-8298
Clanton Park Synagogue ME. 3-4193

NORTH YORK CHEVROLET
(THE TERMINAL OF VALUE)
For
CHEVROLET - CORVAIR - CHEV. TRUCKS
OUR AIM IS YOUR SATISFACTION
NORTH YORK CHEVROLET
5642 YONGE STREET
BA. 5-2355 WILLOWDALE BA. 5-2355

J. KRAFT
HARDWOOD FLOORING
123 HILLMOUNT AVE.
RU. 1-0361

SKELTON
B-P SERVICE
TIRES and BATTERIES
Lubrication and Road Service
KENNEDY AND STEELES
AX. 3-7931

Terminal Grills
LIMITED
WHERE GOOD FOOD IS SERVED
1606 DANFORTH AVE.
HO. 1-6781

Best Wishes
EL MOCAMBO
464 SPADINA AVE.
WA. 2-1710

MARIO'S
BEAUTY SALON
112 DUNDAS ST. W.
EM. 4-0069
2503 YONGE ST.
HU. 7-1811

TOPS AUTO BODY
Expert Collision Repairs
The Best for Less Money
477 Richmond St. W.
EM. 3-0757

BOND DESK
CORPORATION
All Famous Makes of Business Furniture and Equipment
66 Dundas St. East
EMpire 8-6982
TORONTO
GOOD VALUES ALWAYS

IN 1984

By DR. ALBERT VORSPAN

A JEW ARRIVES AT THE WHITE HOUSE

It all began at the political convention in 1984 (honest). Even the most obvious dark horses had fallen by the wayside in the marathon balloting, when the name of Jacob Meyer, the popular mayor of Minneapolis, emerged out of nowhere: a Jew! Dare we nominate a Jew? Can a Jew be elected? The 40th ballot began. Suddenly, Jacob Meyer received an urgent note asking for an immediate private meeting with the leaders of the American Jewish Human Relations Council. (Three other Jewish organizations were waiting in three other rooms with three different views to express, but he didn't know.) The head of the organization said: "Jacob, we urge you not to do it. You will open the floodgates of hatred."

The morning after his historic nomination, the nominee was surprised to receive a telegram from the same Jewish organization, hailing his nomination as a "triumph of the American dream that neither religion nor race is a barrier to public office." The telegram also asked him to endorse the organization's statement that there is no such thing as a "Jewish vote," and that Americans vote solely on the basis of what is best for America. Summoning his assistant, Meyer said: "Brady, tell them I endorse their sentiments completely. Then get Herb, Pete and Pat on the telephone and tell them to go to work on the Jewish voters in New York, California and Illinois. I need 80% in those states or I'm a dead duck."

There was, as predicted, a good deal of nastiness in the campaign that brought Meyer to the presidency. One hundred leaders issued a manifesto raising the "religious issue." Could a member of the Jewish faith be objective to Israel? Would he have to bow out of important negotiations because shrimp is served? Could he light the Christmas tree in the White House?

And so, Jacob Meyer became the first Jewish President. Although Meyer ran a scrupulously ethical Administration, it was not long before there was rumbling about the President's "kitchen cabinet." (One wag said a Jewish President should have "two kitchen cabinets," one for milk and one for meat.) The President's 15-year-old son, Hiram, and his 25-year-old daughter, Deborah, both had to be lifted bodily from their beds every Saturday morning to be marched to the synagogue with the family for the waiting photographers. There was, of course, only one Jew in the Cabinet. As Meyer confided to a friend, "If you wanted more Jews, you should have picked another Roman Catholic President."

The President soon pushed through a constitutional amendment creating a Vice President in Charge of Fund Raising. Indeed, voluntary contributions soon displaced the income tax. Techniques which had proved themselves in the United Jewish Appeal soon began to work for the United States. No one batted an eye when the president of U. S. Steel called the president of General Motors and said, "Give or else."

Education was the theme of Meyer's Administration. Not only was a college education available to every youngster; it was compulsory. The summer White House was installed at the Fontainebleau Hotel in Miami Beach. Passing out cigars, checking the stakes of the pinochle game in the East Room, keeping the guest's glasses filled with seltzer water — Jacob Meyer was a beloved President.

Jacob Meyer served two hectic terms with genuine distinction.

ALBERT VORSPAN

Director of the Union of American Hebrew Congregation's Commission on Social Action and an authority on Jewish communal life. He is co-author of "Justice and Judaism," which has been described as an authoritative guide to Jewish social ethics.

Rolling a professional eye at the age of the first Roman Catholic to win the presidency, Albert Vorspan, 37, concocted "a whimsical fantasy".

There was little criticism directed at him. Most everybody was afraid to express criticism for fear of being accused of anti-Semitism. Meyer's administration broke the crust of old traditions and old prejudices. He left office on such a churning tide of democratic sentiment that he was able, miraculously, to pick his successor and have him elected against incredible odds: the first Negro President.

(Copyright by The Canadian Jewish News & JCNFS)

REPORTS FROM ALL OVER

ISRAEL TO MEET ITALY IN WORLD CUP

TEL AVIV, (JCNS) — By defeating Ethiopia twice in the World Cup soccer series — the first time by 1 to nil and yesterday by 3 goals to 2 — Israel has forced her way into the next round and will have to play against powerful Italy next October.

More than 25,000 people watched the match yesterday. The game was much better than the previous one and both teams showed determination and nice technique. The Israelis were not sure of their victory until the last minutes when Glazer — the fans' idol for over ten years — scored the winning goal.

NOT THE MAN

BUENOS AIRES, (JCNS) — Buenos Aires was stirred by news that Joseph Mengele had been arrested. The Argentine police was said to have been interviewing a man thought to be Mengele, the former doctor at the wartime Auschwitz concentration camp. But the man was later released after a fingerprint check.

The German arrested was described as Lothar Hermann, aged between 50 and 60 and apparently blind. He was picked up at a German colony in Coronel Suarez, about 300 miles south of Buenos Aires.

JEWISH BABY KIDNAPPED BY MOROCCAN WOMEN

RABAT, (JCNS) — A ten-month-old baby, Makhlouf Wazzana is believed to have been kidnapped by two Moroccan Moslem women while on the doorstep of his parents' home. The baby was with his young sister Suzanne when two Moslem women accosted Suzanne in the street and gave her a dress to show to her mother. The child went indoors with the garment leaving the baby on the doorstep.

The mother's suspicions were aroused when the child told the story. She rushed outside and found that her son and the two women had disappeared.

LABOUR DISPUTE THREAT

JERUSALEM, (JCNS) — A major labour dispute is threatening Israel's industry. The Histadrut's trade union department, which is negotiating with the Manufacturers' Association for a 6 per cent wage increase and changes in the cost-of-living allowance, has said that unless the wage negotiations are satisfactorily concluded within ten days it would decide on "strigent measures to compel industrialists to pay 6 per cent wage increase".

The Manufacturers Association's reaction to the Histadrut threat of "stringent measures" was that it did not believe that the Histadrut would be so irresponsible as o permit the outbreak of strikes at the present time.

• • •

Cordial Good Wishes To Our Jewish Friends In The Construction Industry and Building Trades

UNIVERSAL TENT AND AWNING CO.

CANVAS FABRICATORS AND UPHOLSTERERS

348 Pape Ave. Toronto
Howard 9-0411

• • •

NIMMO BUREAU OF INVESTIGATION LIMITED

For The Legal Profession
And Private Industry

• Criminal Investigations
• Insurance Investigations

JOHN B. NIMMO
PRESIDENT
SUITE 401
7 ADELAIDE ST. E.
TORONTO
EM. 3-8787-8
RES.: PL. 7-4424
BRANCH IN OTTAWA

YOU'LL ENJOY DINNER
AT
THE WINDSOR ARMS HOTEL
22 ST. THOMAS ST. WA. 1-5141
1 Block West of Bay South off Bloor

HUMBER - LEA RUG & UPHOLSTERY CLEANERS
ON LOCATION CLEANERS
Venetian Blinds cleaned and repaired - 1 day service
32 Jasmine Rd. - WESTON - CH. 1-7361
After Hours CH. 9-2554

RIO LUMBER CO. LTD.
COMPLETE LINE OF LUMBER, TRIM
DOORS AND PLYWOOD
Where East With West Meets
119 MERTON ST., TORONTO 7 — HU. 9-9400

SAM'S SPORTS SHOP
BICYCLES GUNS FISHING TACKLE
AND LIVE BAIT
ALL SPORTING EQUIPMENT
692 MT. PLEASANT ROAD
HU. 3-7919

BEST WISHES TO CANADIAN JEWRY
JOHN GILBERG CONSTRUCTION
LIMITED
326 Hillhurst Blvd.
TORONTO
MElrose 5-1040

Crosstown Driving School
PICK-UP SERVICE
AUTOMATIC OR STANDARD CARS
2857 DANFORTH AVE. OX. 8-4461

PASSOVER GREETINGS FROM
WEST TORONTO SPRING SERVICE
1278 DUPONT ST. TEL. LE. 4-8084

Greetings To Our Many Jewish Friends & Customers

C. D. MILANI LIMITED

LAND DEVELOPMENT

4985 YONGE ST. TEL. BA. 5-7703

FASHION LADY HAIR STYLISTS

3703 BATHURST (1 block south of Wilson)

FREE PARKING RU. 9-4569

WITH OR WITHOUT APPOINTMENT

OPEN EVENINGS

Sincere Good Wishes To Our Jewish Customers
And Friends

V. VESPI PAVING CO. LTD.

1042 Kipling Ave. North, Rexdale, Ont. — CH. 7-6147

Passover Greetings To Our Jewish Friends

YORK STEEL CONSTRUCTION LIMITED

Structural Steel And Open Web Steel Joists

75 INGRAM DRIVE TORONTO CH. 1-5285

RUNNYMEDE STEEL

CONSTRUCTION LIMITED

DUNDAS ST. WEST AT RUNNYMEDE — RO. 6-1111 — TORONTO

JOSEPH AND H. WAYNE TANENBAUM

GAZZOLA PAVING

DRIVEWAYS - PARKING LOTS - ROADWAYS

2387 WESTON ROAD CH. 4-0631

THE PROOF

WYNN'S FRICTION PROOFING

IS IN THE

PERFORMANCE

PASSOVER GREETINGS FROM

Warren Bituminous Paving

CO. LTD.

P. O. Box 119 Downsview, Ont. ME. 3-9670

EXODUS 5721

Immigrant From Morocco In Israel Ponders Future

FIELDS IN THE EMEK

By LEVI BEN - AMITAI

Fields in the Emek
tonight dung's strong odour,
and grasses' sweet scent.
Tonight to the Emek
I shall be singing,
for bliss to me—poetry's
grace—has been sent.
My fate has demanded
to see me returning
from bed of bereavement,
from death's sad defeat.

Of all mercies I've known yet—
best was the labour,
to drink of your waters,
your morsel to eat.
Gather me to you,
as a corn-ear is gathered—
like a corn-ear in harvest
to threshing-floor bent.
Tonight to the Emek
I shall be singing,
for bliss to me—poetry's
grace—has been sent.

70.000 GUILTY OF CRIMES

MUNICH, (JCNS) — About 70,000 Germans took an active part in Nazi crimes at concentration camps, according to the local Institute for Contemporary History.

Observers here pointed to this estimate when referring to Israeli reports that the Israel Government was hoping for a positive result of the Eichmann trial with regard to West German's reputation abroad, inasmuch as the trial might prove that not all Germans had been Nazis involved in mass crimes.

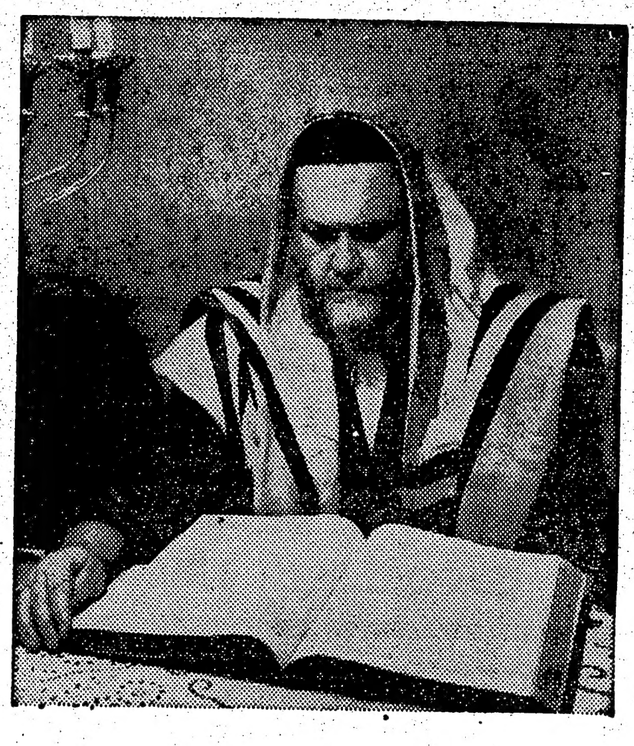
The estimate cited by the Institute would mean that only one German in a thousand had taken part in concentration camp murders and brutalities, these observers stressed.

PAGES FROM FAMOUS HAGADAHS

Page From Famous Spanish Hagadah (14th Century)

From Famous Prague Hagadah (1527)

1515 Hagadah (Wood cut)



A Patriarch In A JDC Operated Home Prepares For Pesach

Seders in Freedom Through UJA

PASSOVER, the most ancient of freedom, is truly a joyous season for Jews who came to lands of liberty with the help of the United Jewish Appeal. (Above) Passover celebrations in Israel, one in a home for the aged which is part of the Joint Distribution Committee's MALBEN program, and the other in a children's village operated by the Jewish Agency with the support of funds from the United Israel Appeal.

PASSOVER GREETINGS

TO OUR FRIENDS AND PATRONS

WILSON FISH AND CHIPS
WE DELIVER
366 WILSON AVE. — ME. 3-0776
SPECIAL
INDONESIAN FRIED RICE

Passover Greetings
LUNDY and SOLNIK
Barristers and Solicitors
2 CARLTON ST. — EM. 6-4236

CENTRAL CONTRACTING CO. LTD.
SPECIALIZING IN
BRICK, BLOCK and CONCRETE WORK
INDUSTRIAL — COMMERCIAL — INSTITUTIONAL — DOMESTIC
17 TEIGNMOUTH AVE. TORONTO 10, ONTARIO
LE. 5-3341

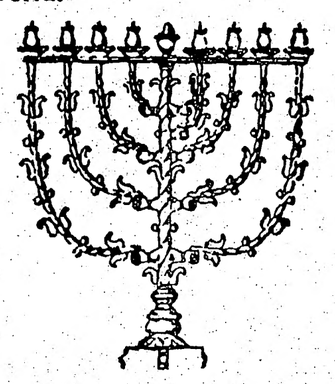
CONCRETE BLOCKS AND BRICKS
DUNDAS CONCRETE BLOCK CO. LTD.
WESTON, ONT.
PHONES: TORONTO RO. 2-6463
WESTON RO. 2-6051

WELLESLEY GARAGE
265 BLEECKER ST.
ONTARIO MOTOR LEAGUE
24 Hour Service
Operated by SID ELLIS
REPAIRS TO ALL MAKES OF CARS
WA. 5-2141-2

CONSTANTINOPLE RESTAURANT
Specializing in European Dishes
Open Seven Days Weekly
329 Queen St. E.
TORONTO
EM. 6-0603

- Your week-end adventure into the fascinating circle of Jewish thinkers and writers.
- Your week end trip around the Jewish world.

• • •
A Welcome Gift
• • •



The Canadian Jewish News

The news weekly for people whose time is limited, but whose interests are not

Use this coupon to enter or renew your Canadian Jewish News subscription:

☐ 1 Year $5.00 ☐ 3 Years $10.00 ☐ Foreign: 1 Year $10.00
☐ Payment enclosed ☐ Bill me ☐ New Subscription ☐ Renewal

PLEASE PRINT

NAME _____

ADDRESS _____

CITY _____ ZONE ____ PROV. _____

The Canadian Jewish News, 1396 Eglinton Ave. W., Toronto (10), Ontario

A MOST APPRECIATED GIFT FOR A BAR MITZVAH, OR NEWLY-WED COUPLE

PASSOVER GREETINGS
DI PEDE BROTHERS
CONCRETE CONTRACTORS
All Types of Concrete and Drain Work
Cellar Floors - Sidewalks - Driveways - Steps
FREE ESTIMATES — ALL WORK GUARANTEED
69 FLORAL PARKWAY CH. 1-4726

BRECKON, SAND & GRAVEL FILL
16 HUNTINGTON AVE. AM. 1-9696
2 EAST OF MIDLAND — OFF EGLINTON
SCARBORO

PASSOVER GREETINGS TO ALL MY JEWISH FRIENDS
DEMPSTER'S BREAD LIMITED
27 VARIETIES OF FINE BREAD
2 FRASER ST. — LE. 6-1196

LIDO (Canada) Reg'd
LIDO TOYS
FOR GIRLS AND BOYS
125 TYCOS RU. 9-1241

NORTH END BODY SHOP
Specialists in GENERAL COLLISION REPAIRS
Duco - Dulux, Etc. - Towing Service
173 YONGE N., RICHMOND HILL
AV. 5-1691

Hackney Drugs Ltd.
Your Rexall Store
364 Old Kingston Road
AT. 2-1894 — HIGHLAND CREEK

NORTH PARK MOTORS
WHITE ROSE GAS — DIESEL FUEL
GARAGE REPAIR SHOP
TELESCOPIC TOWING SERVICE
Open 24 Hours - Except Sunday - 8 a.m. to 10 p.m.
Motor Transmission and Differential -- Electric and Acetylene Welding
DUFFERIN & LAWRENCE AVE.
TORONTO 19, ONTARIO — RU. 3-7639

INGA'S HAIRSTYLING
North Toronto's Most Exclusive Beauty Parlor
SPECIALISTS IN . . .
TINTING, PERMANENT WAVING
and HAIR STYLING
For Appointment . . . Phone HUdson 9-8504
INGA'S HAIRSTYLING
3454 YONGE STREET (at City Limits)

PASSOVER GREETINGS
ASCOT 27 HOTEL
A Country Club Setting
For Superb Cuisine
And
Finest Accommodation
•
Banquets and
Meeting Facilities
•
Off 27 Highway
Only 5 Minutes
From Airport
•
For Reservations
Call
Ascot 27 Hotel
REXDALE BLVD.
Malton BU. 6-3103

Mechanical Insertion
Artwork - Typing - Mailing
EMpire 3-1768
DUNWELL
MAILING
SERVICES LTD.
59 Wellington St. W.
Toronto, Ont.

MURRAY HOUSE
KOSHER CATERERS
207 BEVERLEY ST.
WA. 2-3200

FINN
FURS
(Custom Furriers)
•
5931 YONGE ST.
(AT CUMMER)
BA. 5-0801

CAR & TRUCK
FACTORY REBUILT
MOTORS
ONE-DAY SERVICE
COMPLETELY INSTALLED
Chevrolet, 6-cyl. 185.00
Ford, 1949-54 .....185.00
Dodge-Plymouth, 6-cyl. 185.00
300 motors in stock. The fastest service anywhere. Big savings on all makes.
Written Guarantee
ZENITH
FACTORY MOTOR EXCHANGE LTD.
220 Medland St., RO. 6-1732

IT THEREFORE IS INCUMBENT UPON EVERY ISRAELI, IN EVERY GENERATION, TO IMAGINE IF HE HAD ACTUALLY GONE OUT FROM EGYPT, AS IT IS SAID: AND THOU SHALT DECLARE UNTO THY SON THAT DAY, SAYING, THIS IS DONE BECAUSE OF THAT, WHICH THE ETERNAL DID FOR ME, WHEN I CAME FORTH FROM EGYPT, IT WAS NOT OUR ANCESTORS ONLY, THAT THE MOST HOLY, BLESSED BE HE REDEEMED FROM EGYPT, BUT US ALSO DID HE REDEEM WITH THEM. AS IT IS SAID: AND HE BROUGHT US FROM THENCE THAT HE MIGHT BRING US IN, TO GIVE US THE LAND WHICH HE PROMISED UNTO OUR FATHERS.

MAPLE AUTO SERVICE
Automatic Transmission Rebuilding & Exchange
OVEN BAKED FACTORY REFINISHING
COLLISION, REPAIRS, TOWING
66 GOUGH AVE. — TORONTO — HO. 1-1154

PASSOVER GREETINGS FROM
HATTIN, MOSES & COMPANY
Certified Public Accountants
19 MELINDA ST. — EM. 3-5183
TORONTO

LEON'S CUSTOM TAILORS
FOR MEN, LADIES AND CHILDREN
3825 Bathurst St., Downsview, Ontario — ME. 6-4566
MEN'S FORMALS FOR RENT
ALL KINDS OF REPAIRS AND ALTERATIONS
Special Dry Cleaning - Invisible Mending

Cordial Greetings to the Jewish Community
De Carlo Brothers
General Contractors - Home Builders
41 CHRISTIE CRESC. BA. 1-6264
WILLOWDALE, ONT.

FINE PRINTING REQUIRES
Understanding - Good Taste - Superior Craftsmanship - Good Management
YOUR PRINTING RECEIVES THEM ALL
Northern Miner Press Limited
116 RICHMOND ST. W. EM. 8-3484
Toronto

Best Wishes to all our Jewish Friends and Customers from
Daryl Door Distributors
LIMITED
45 Toro Road, Downsview, Ont. - ME. 3-6556
ANTHONY (TONY) ANDREOLI
W. T. (BILL)-SINCLAIR
CANADIAN SALES MANAGER

WILSON RESTAURANT
OPEN 24 HRS. — EXCEPT SUNDAY
SPECIALIZING IN
SPAGHETTI & MEAT BALLS
TAKE OUT SERVICE
CORNER OF WILSON & JANE
1573 WILSON — CH. 7-4831

SEDER FOR CUBAN JEWS

KINGSTON, Jamaica, (JCNS) — A number of Cuban Jewish refugees will be the guest of Rabbi Henry P. Silverman at the annual communal Seder which will take place here at the conclusion of the service on the first night of Passover. It will be attended by 200 persons.

Cuban refugees have been arriving in Jamaica during the last few weeks, awaiting visas to proceed to the United States. During their stay here they are accomodated at the Home for the Aged.

PASSOVER AT U. S. A. BASES

NEW YORK, (JCNS) — Jewish servicemen and their families will mark Passover this year at American bases throughout the world, thanks, to the National Jewish Welfare Board.

Services and Seder meals will be provided at U.S.A. stations in Korea and Japan, in the jungles of Panama, at missile and radar stations in the Arctic, in synagogues of Morocco, Turkey, and Greece, at the naval station at Guantanomo Bay in Cuba, and on warships on the high seas.

The J.W.B. has already shipped matzos, wine, chicken, fish, and other kosher foods along with Haggadas and other religious articles to locations where 370 chaplains will officiate.

In addition, committees across the U.S.A. affiliated with the J.W.B's Women's Organisation Division, have sent hundreds of Passover cartons, called "Solo Seders", to remote stations where chaplains will not be present.

New B'nai B'rith Lodge In Germany

FRANKFORT, (JCNS) — The second lodge of B'nai B'rith in the Federal German Republic was opened here last Sunday in the presence of leading representatives of the German authorities in the State of Hesse. The other lodge is in West Berlin. New lodges will also open in a number of other West German centres in the near future.

Among those present at the ceremony were the State Secretary Herr Schuster, the local mayor Herr Werner Bockelmann, members B'nai B'rith lodges from 14 different countries, as well as representatives of Jewish organisation in the Federal Republic.

The Federal President Dr. Heinrich Luebke sent a message welcoming the re-opening of B'nai B'rith activities in Germany and pointing out they existed in Germany for almost 60 years before they were banned by the Nazis in 1937.

The new lodge has already a membership of 45. Its first president is Dr. Egon Zeitlin.

MOROCCAN MINISTER ATTENDS CONGRESS OF JEWISH COMMUNITIES

RABAT, (JCNS) — Sir Embarek Bekkal, the Moroccan Minister of the Interior, last Sunday attended the Congress convened here by Moroccan Jewish Communities and groups, at which 250 representatives, including 150 delegates from 22 Jewish Communities took part.

This was the first attempt at holding a meeting of all Jewish organisations. The Congress was also attended by observers of the American Joint Distribution Committee, OSE, Ozar Hatorah, Alliance Israelite Universelle, the Department Educatif de la Jeunesse Juive, ORT and many others. Among those absent, were Mr. Meyer Obadia, President of the Casablanca Jewish Community, the largest in Morocco, and a number of young Jewish intellectuals, including those who recentl signed an anti-Zionist manifesto. They said they planned to hold a rival Congress within three weeks.

PASSOVER GREETINGS

NORTON MOTOR LINES LTD.

DAILY SERVICE

Ontario to Manitoba

Temperature Controlled
Insulated Vans
Fully Insured —
U.S. Bonded Carriers

Private Wire
Teletype Service

NOrman 2-6800

IF BUSY CALL

STONEY CREEK
No. 2-6910

Please Call Collect
NO. 8 HIGHWAY
STONEY CREEK

TOWN & COUNTRY

FOOD MARKETERS

Freezer Sales & Rentals

Food & Freezer of Your Choice For as Little as $12.50 per week

AV. 5-5401
MARKHAM ROAD,
RICHMOND HILL

PASSOVER
GREETINGS
FROM

DUFFERIN

Drive-in Theatre

FOR FAMILY
ENTERTAINMENT ON
DUFFERIN STREET
BELOW HIGHWAY 7

AV. 5-2505

NESTLE'S

Quik

Young Ball Players
enjoy its delicious milk chocolate taste.

Compliments of

BOESE FOODS LIMITED

— PACKERS OF —

FINE FRUITS & VEGETABLES
HENLEY BRAND — REGATTA BRAND
CLUB BRAND

R. R. NO. 5 — WE. 4-3311
ST. CATHARINES

Beauty for Easter

When you plan your Easter outfit, remember, hair fashion is important, too. See us for a flattering hair style that will complement your costume.

PHONE NOW for
Your Appointment With Beauty
and take advantage of our

Permanent Special

REG. 15.00 Only

Includes:

- Lanolin Rich Shampoo
- Style Cut
- Hair Styling
- Creme Rinse

9.00

Modern miss

BEAUTY SALON
ME. 3-3064

WORLD'S LARGEST SWIMMING POOL

AT

SPORTSLAND PARK

SITUATED No. 7 and 400 HIGHWAYS
(formerly Maryland Gardens)

- World's Largest Swimming Pool
- 150 ACRE PLAYGROUND
- TRAMPOLINE CENTRES
- GOLF DRIVING RANGE
- PONY RIDES
- AUTHENTIC 1863 TRAIN ENCIRCLES PARK

Excellent eating and catering facilities

SEASON'S CLUB MEMBERSHIP

AVAILABLE FOR THE NEXT 12 DAYS
AT SPECIAL PRE-SEASON RATES

SPORTSLAND PARK LIMITED
BOX 100, WESTON, ONTARIO

Phone: ATlas 8-2244

.....Family Season's Tickets at $20.00 each
(Children 18 yrs. or under)

.....Adult Season's Tickets at $10.00 each

.....Children's Season's Tickets at $5.00 each
(12 years and under)

My cheque or money order enclosed for $2.00
Please invoice me for balance before May 1st, 1961

NAME .....

ADDRESS .....

PHONE .....

CJN